

CULTURE AND KULTUR RACE-ORIGINS

OR

THE PAST UNVEILED

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Culture and Kultur Race-Origins

or

The Past Unveiled

BEING LECTURES DELIVERED AT THE
CALCUTTA UNIVERSITY IN 1919

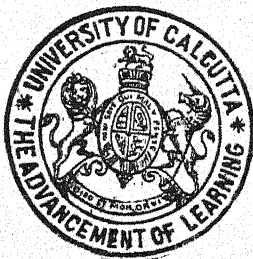
By

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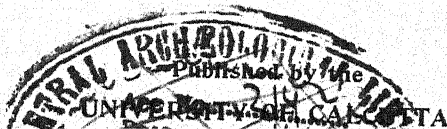
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Preface

Through the kindness of Sir Asutosh Mookerjee, Kt., the book entitled *Culture and Kultur Race-Origins*, which is the subject of these lectures, is being published under the auspices of Calcutta University. It is now in the press, and will appear in due course at no distant date.

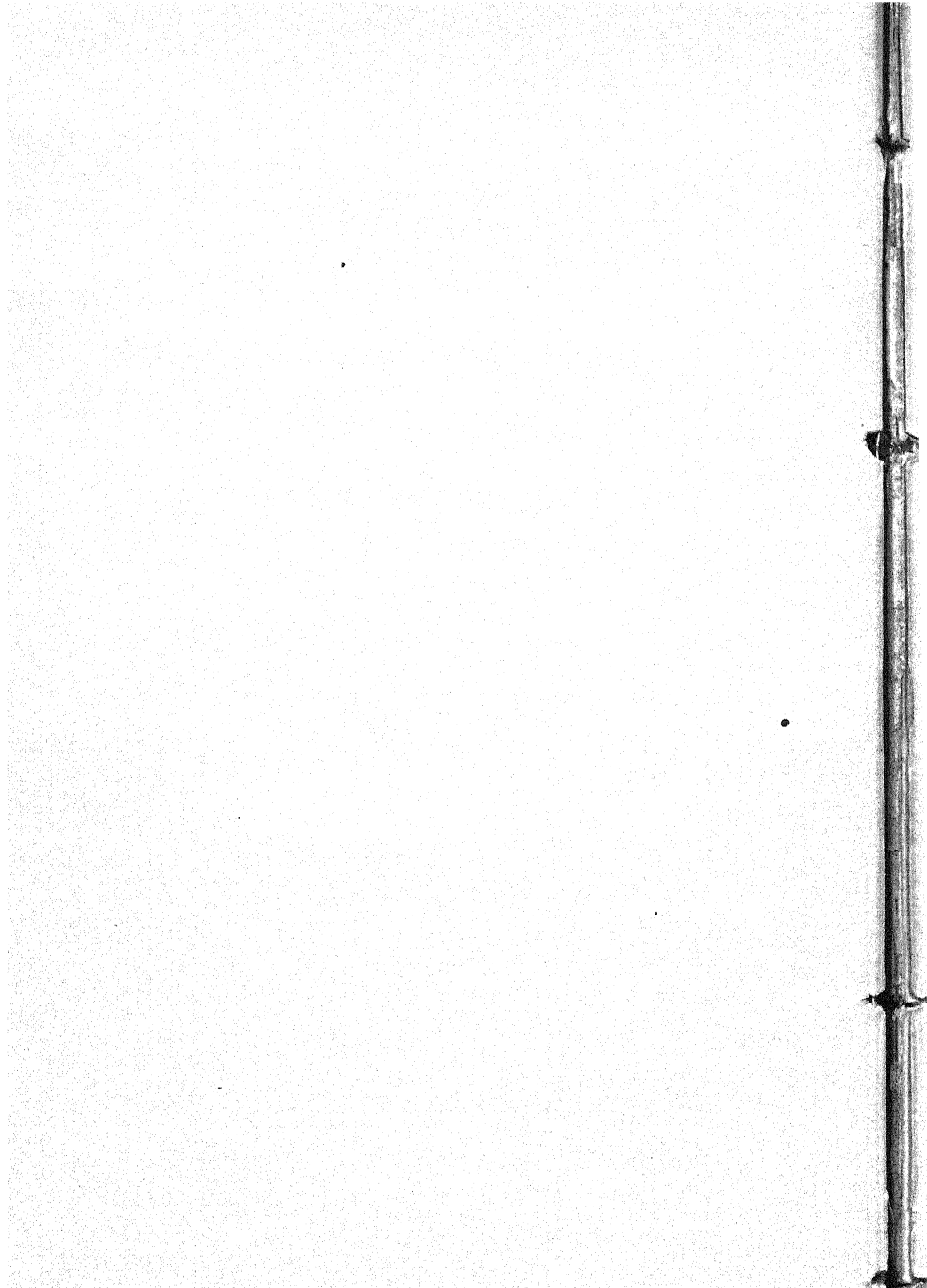
The views therein enunciated are, it is true, unusual; but for that reason alone they invite attention. Apart from this, like my *Romic Chronology*, they are broad-based and symmetrical, and are internally consistent and in vital union, not only with each other, but also externally with the world of facts by which they are environed.

I submit them for general consideration, believing them to be sound as a whole; and I am convinced that, even should they prove startling to-day, they will win out in the end.

CALCUTTA,

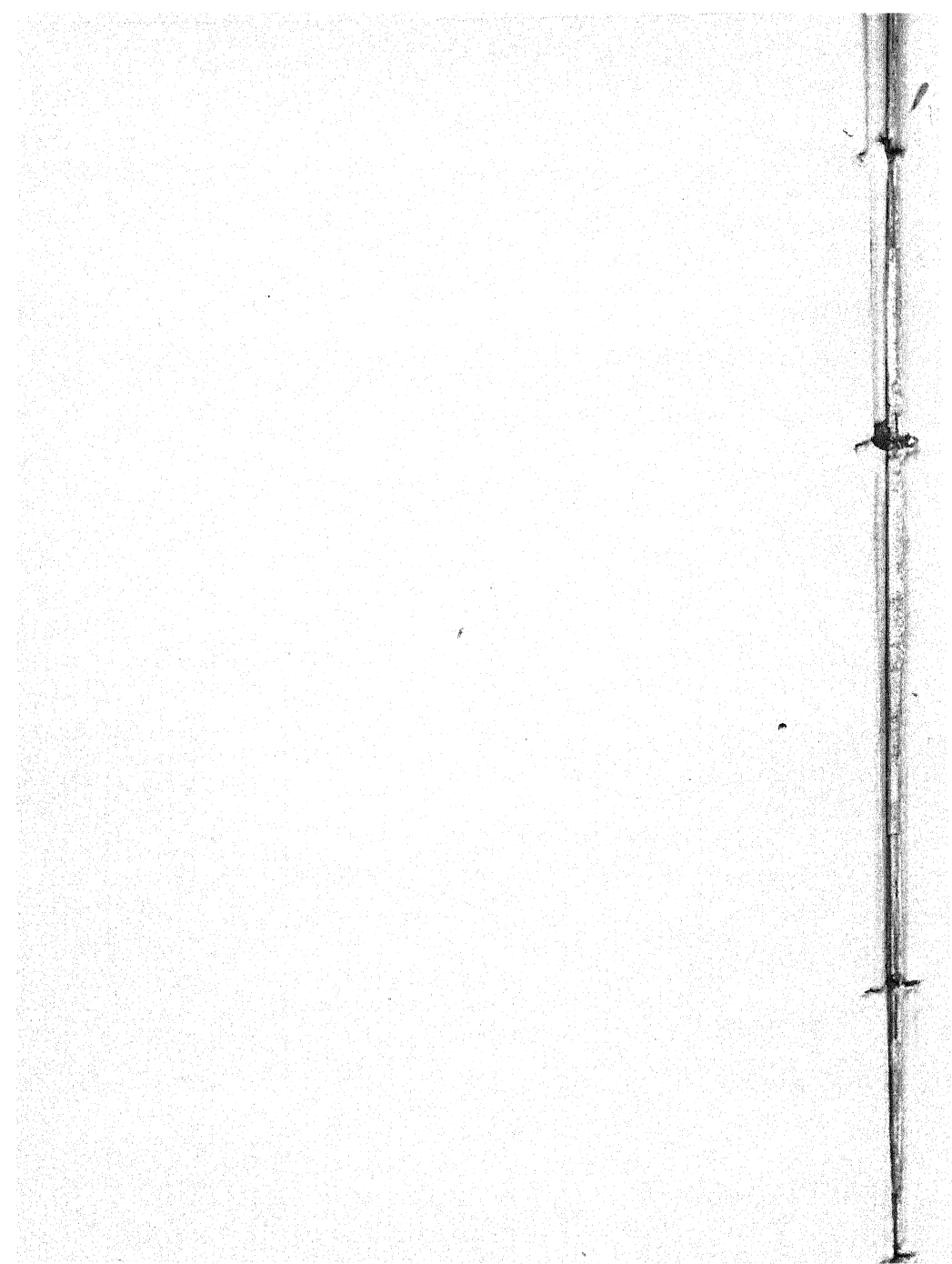
H. BRUCE HANNAH.

November, 1919.



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Culture and Kultur Race=Origins

or

The Past Unveiled

LECTURE I

The book in respect of which, by grace of the University Authorities, I am about to deliver a few lectures, is by no means a recast of *European and other Race-Origins* (London, 1915)—my first attempt at an independent investigation of what, under the guise of *ex cathedra* teaching, we have hitherto been asked, or rather directed, to believe regarding the past—a sort of preliminary canter round, principally undertaken for the purpose of reducing to printed expression a number of ideas, more or less clear, more or less indefinite, which had been floating about in my mind from early youth onwards. No, this book is an entirely new work. True, like its predecessor, it deals with race-origins, race-developments, and race-movements, though I put a limit on what I mean by the term “race.” But, striking out into the inexhaustible subject of Culture, it also essays a more or less extensive, and, as I submit, original, survey of remote Antiquity—its literary and monumental records, its mythologies, traditions, religious and philosophical beliefs, ethnological and philological problems, and so forth. It corrects errors

which, though unnoticed by my critics, glaringly vitiated the argument throughout *European and other Race-Origins*—notably in regard to the ethnic identity of the original ancient Kāssi. It draws a distinction between the Barbarous and the Non-Barbarous races of mankind, whether Civilised or Uncivilised. And lastly, it seeks to define that wherein True Civilisation, or Culture, really consists—whence the short but comprehensive title, *Culture and Kultur Race-Origins*.

But the outstanding feature which imparts to this book what I venture to call its own individuality is the practically exact and certain character of its chronology—or rather a chronology which *will be* practically exact and certain when, in due course, it has been properly worked out in all its bearings.

After I had published *European and other Race-Origins*, I realised to my horror that much of my chronology—particularly in connection with ancient Egyptian history—was absolutely and atrociously wrong. I do not at all mind admitting this now, and even myself drawing pointed attention to it, because it is only by experiencing such shocks to one's *amour propre* that one has any chance of eventually coming by the truth. Moreover, I have since arrived gradually and cautiously at the firm conviction that the chronology of our leading authorities—even our most prominent and most eminent Egyptologists—is equally unreliable ; indeed, in some cases it is obviously and hopelessly “ out ” by enormous margins of error.

Accordingly, as already explained elsewhere, I resolutely determined to address myself to the task of solving, if possible, this tremendous problem of Chronology as it was understood by the ancients. Chance led me to take up first the subject of Ancient Egyptian (or, as I prefer

to call it, Romie) Chronology. For long I had been groping blindly in the dark, and more recently in a kind of *chiaroscuro*, as witness my booklet *The Secret of Egyptian Chronology* (London, 1916) : but not very long ago my whole mental horizon on this subject seemed suddenly to clear, and now I believe that at no distant date we shall be immersed in a flood of light. Indeed, I am confident that in the hands of skilled operators, and when finally perfected, the principles and methods which I have recently been advocating will constitute a Search-Light the potency of which is well-nigh incalculable. We shall be able to flash its rays into the depths of Antiquity at least as far back as the 3rd millennium B.C. As I remarked in *The Secret of Egyptian Chronology*—

“It will now be possible to determine with meticulous nicety the majestic chronological sequence of the history of those old Dwellers on the Nile. With that sequence taken as a main-line, and with lateral synchronisations projected out towards Babylonian, Assyrian, Kretan, Mykenaeen, Hittite, Hellenic, Hebrew and other records, we should now be able to reconstruct the Past on a scale and with a degree of elaboration respectively greater and more minute than has ever been possible before. Indeed, there is no reason now why future industry should not enable us to present to coming generations, nay to our own, a picture of Antiquity as imposing in general outline and as brilliant in detail as is likely to be the history of our own momentous times” (pp. 134-135).

All around us, now-a-days, we hear men (statesmen and others) perpetually talking about “Reconstruction.” The expression seems to be on everybody’s lips. Well, it is said that we are *Ephemera*, mere “Creatures of a day.” We live in the Present ; are dominated by it ; and our cognitions

are only those of "Appearances," *Māyā* "Delusion." The allegation is a libel. We are more, much more, than that. In our deep interior we possess faculties which enable us to cognise "Reality." But "Reality" can never be found in the Present, the Past, or the Future, alone. It subsists only in *all three, taken as a unity*—for, so regarded, they constitute the "Eternal Now," which, and which alone, *is* "Reality." Hence, all attempts to solve so-called "Reconstruction Problems" with reference to the Present only, or the Future only, or with reference to the Present *and* the Future only, will certainly end in vanity and vexation of spirit. It is absolutely necessary that the Past also should be taken into account. Let us therefore reconstruct the Past. The means whereby the task can be achieved are now for the first time made available to Scholarship. I find it very difficult to describe the nature and effect of my book. The only way to give you an adequate idea of its contents would be to read out the book itself to you from start to finish. This, however, would take too long; you would probably find it wearisome; and therefore such a course is not to be thought of. All that remains for me to do is to try to give you an epitome of it, as illuminating as is consistent with that brevity which in the circumstances is imposed upon me.

In the first place I shall endeavour to give you a general synopsis of those aspects of it which are more particularly connected with ethnic-origins, race-developments, and those incessant shiftings of more or less vast communities, peoples, or nations, to which the Germanic world has given the convenient name of *Völkerwanderungen*.

Now, when I speak of *race*-origins, *race*-developments, and *race*-movements, I would not be misunderstood. Some time ago a friend wrote to me as follows :—

“ I do not think we shall ever do much in our analyses of races until we get a firm conception of the large autochthonous element which underlies all conquests and accretions. Man has been at least a million years, probably several million years, on the globe, and we go hunting about for race beginnings. It seems supremely silly. On the margin of each of the four great groups and in isolated areas there has been sometimes complete substitution. Elsewhere the changes have been mainly surface ones.”

With this statement—cynically critical though it be—I have no quarrel. But in making it my friend was thinking of something much wider than, and very different from, the limited programme that I had set before myself in *European and other Race-Origins*, and to which I still adhere. He seems to have imagined that there I intended plunging into the bottomless depths of Anthropology ! Now, if *he* imagined this of that book, others also may be doing the same : and your minds may be trending in the same direction with reference to my present work. Let me therefore to some extent define what still remain the limits of my proposed field of investigation.

In his *Foundations of the Nineteenth Century*, Vol. I, p. 296, Houston Stewart Chamberlain suggests that Primitive Man was probably—

“ A variable, comparatively colourless aggregate, from which the individual types have developed with increasing divergence and increasingly distinct individuality.” Furthermore, Anthropologists, I understand, are generally

agreed that Man is specifically a unity, since, between all so-called species of the genus, permanent fertility is now recognised as possible. Granting all this, and all that my friend above quoted says, it is still necessary to start from *somewhere* ; and so, going back to what I call Pre-Rhodo-Leukochroic (Rosy-Blond) Man, and speaking very broadly, we may classify him under 3 great Groups—

(1) Melano-Leukochroic Man—dark-white complexion, short and slight in stature, long-headed, with dark hair and eyes—more or less autochthonous throughout the Great Central Zone which runs from say the Pyrenees and Atlas in the west to western Asia and the oasic regions of North Arabia in the East. With Myres we may call the variety inhabiting the western limits and the European maritime regions of this Zone “ Mediterranean ” man. To the variety inhabiting the extreme eastern regions we may conveniently apply the old-fashioned name “ Semitic ” man. Similarly we may call the intermediate variety on the African side “ Pre-Hamitic ” man. But, however we designate the separate ethnic divisions thus localised, we must regard them *all* (*i.e.*, prior to the advent of the Libyans and other Blond folk)—the European and African varieties equally with the Asiatic and Arabian varieties—as originally and essentially *one type of humanity*—Dark-whites, or Melanochroi :

(2) Xanthochroic or Yellow Man—round-headed, broad-headed, or short-headed, but sometimes cone-headed, dark-haired, broad-faced, slant-eyed, in some regions tall and hefty, in others short of stature, and similarly autochthonous throughout at least Western and Central Asia—presumably also throughout Northern and Eastern Asia ; and,

(3) Black Man—long-headed, with curly or frizzy black hair and thick lips, often tall and magnificently built, but often also short, sometimes even diminutive, in stature, and autochthonous in nearly all Africa and in all Southern Asia save Arabia, where, however, he was not wholly unrepresented, but gradually merged into the Eastern Melanochroi.

We might, of course, add a 4th Group, namely, Red Man, practically confined to what we call the New World, though he is probably only a variety resulting from a blend: and there is also the type represented by the aborigines of Australia. But, for present purposes, we may neglect both of these.

For millions of years, no doubt, each of these 3 Main Stocks kept well within the limits of its own sphere of characterisation. When, at last, over particular local areas, their margins began to overlap and intermix, sub-stocks gradually came into existence; and as, with lapse of time, these began to enter upon their own respective courses of special development, further and more heterogeneous varieties arose.

Prominent among these new sub-stocks were, of course, the Brown Races, represented in Africa by say the Nubians, in India by say the races that intervened between the Yellows in the North and the Blacks in the South, prior to the birth of the Dravidians, and, in Further India, by say the Malayans.

Eventually, in consequence of geological and climatic changes, and for various other reasons too, migratory movements on the part, not indeed of the 3 great Main Groups, as groups, but of the marginal sub-stocks and varieties, began to set in—the fairer the race, the greater apparently being the degree of its mobility and enterprise.

So numerous and complex have been these movements and interblendings, and so vast is the stretch of time during which they have been going on, that outside the 3 Great Original Stocks—and omitting for the present all reference to the race that I call the Rhodo-Leukochroi, or, shortly, the Rhodochroi (Rosy-Blonds)—it may practically be said that no such entity as a pure "Race" exists at all.

What I am interested in is merely the developments, movements, and vicissitudes of fortune of certain more or less definite and organised aggregates of men who, in different local areas, at different historical periods, and under various names distinguishing them at divers times from other aggregates, were possessed of (I refrain from saying "Race-Characteristics," but I do say) "Group-Characteristics" which were special to themselves as aggregates, and played their several parts on the kaleidoscopic stage of history as we think we are acquainted with it—aggregates, groups, races, peoples, nations, communities, call them what we will, whose descendants, under various nominal and other disguises, eventually turned up as constituent elements of that Wilderness of Peoples in the West which was the final outcome of the *Great Völkerrwanderung*, and are now known as the dominant nations and "races" of Modern Europe.

For me, therefore,—unless I am speaking in an obviously anthropological connection—the word "Race" is a merely appellative term, a kind of label, whereby I am enabled conveniently to distinguish from other groups of humanity the particular group about which I may happen to be speaking. Further than this I do not wish it to be understood that I am "hunting about for race beginnings," or as maintaining that the various

communities to whom I have occasion to refer, perhaps sometimes as "races," were really or at any rate always, "races," in the strict, scientific, biological sense of the term.

We have now to ascertain and trace out the various morphological and physiological developments and transmutations from time to time and in divers geographical areas undergone by these three great Main-Stocks, or any of them, and also their migratory diffusions, or those of any of the new varieties which evolved out of them.

First, however, let us have a clear understanding of what the conventional view in this connection has hitherto been.

The main difficulty has always been to formulate, and if possible verify, a satisfactory theory regarding the practically sudden and mysterious appearance amongst these Dark-White, Yellow, and Black Main-Stocks, of the more progressive and in every way superior (or at any rate wholly different or unique) stock which for the present we may call Blond Man.

For a long time the entire mentality of scholarship was dominated by what is known as the *Āryan Hypothesis*.

Was there ever, whether "somewhere in Asia" or "somewhere in Europe," any such *ethnos* as that which was once so frequently referred to as the *Āryan Race*? Or was there only, whether in Europe or in Asia, some community which spoke the Parent-Language to which are ultimately traceable all those languages now and for centuries past spoken by a numerous company of widely sundered races, some of whom may have been, and may still be, ethnically related, but many of whom are certainly not, and never have been, so related, and which, so far

as the East is concerned, are called the *Indo-Āryan Languages*, and, so far as the West is concerned, have been called, sometimes the *Indo-European*, and sometimes forsooth the *Indo-Germanic Languages*?

It is now generally agreed that there never was any Āryan Race, the common progenitor of all the subsequent races who spoke and speak the Indo-Āryan and Indo-European Languages. It is believed, however, that there was a blond-complexioned community who originally fashioned and spoke the Parent-Speech whence these various and now numerous languages gradually and under different conditions evolved. In saying this, however, I ought perhaps to except at least Professor Sergi, the eminent Italian specialist, who according to J. M. Robertson (author of *The Germans*) posits a blond race in North-Western Europe which originally hailed from North Africa and was really driven up into the North-West aforesaid by a mighty inrush of Āryan Savages who poured into Europe from the Russian and Asiatic steppes by way of the Danube. Dr. Keane, too, seems, "agrees that tall, fair, long-headed peoples had spread from North Africa to Scandinavia before any Āryans arrived. They were thus not originally speakers of Teutonic languages, no Āryan languages having therefore existed in Europe" (*The Germans*, p. 48).

The question that we have to answer is, Where was the habitat of the blond-complexioned community first above referred to? Was it somewhere in Europe? Or somewhere in Asia? Or somewhere in Africa? As far as I can gather and subject perhaps to the Eurafrian hypothesis of Sergi and Keane just alluded to—scholars are now inclined to hold that it was somewhere in Europe: and, by a process of elimination, the tendency seems to be to fix on the Baltic

shores and Southern Scandinavia as the supposed area of characterisation of the community in question. I contest this.

First let us finish with Professor Sergi and his views, and then pass on to others. According to Sergi—

“It is an error to maintain that the Germans and the Scandinavians, blond dolichocephals or long-heads...are Aryans; they are Eurafricans of the Nordic variety. The Aryans are of Asiatic origin, and constitute a variety of the *Eurasiatic species*; the physical characters of their skeletons are different from those of the Eurafricans. The two classic civilisations, Greek and Latin, were not Aryan but Mediterranean. The Aryans were savages when they invaded Europe; they destroyed in part the superior civilisation of the Neolithic populations, and could not have created the Greco-Latin civilisation. In the course of the Aryan invasions the languages of the Eurafrican species in Europe were transformed in Italy, Greece, and elsewhere; Celtic, German, Slavonic, etc., being genuine branches of the Aryan tongue.” (Quoted from *The Germans*, p. 49.)

This is a queer jumble of gropings after the truth, and presents views that are amusingly distorted if not absolutely unsound.

In the first place, the Germans are certainly *not* “blond dolichocephals.” Secondly, no such substantive as “Aryans” exists. The real substantive is “Āryas”; and “Āryan” is simply its adjectival form. A small matter, but a mistake that is very often met with.

What concrete ethnos Professor Sergi precisely means by these so-called “Aryans,” I doubt whether he himself or even heaven knows. As we shall see later on, the Āryas were a specific subdivision, dwelling in the Zarah-Lake country (Sēistān) of the Airyānians—these latter having

been the final representatives, settled in and around Airyavō-Vaēja (Bāctria country), of that eastward-migrated folk whom I call the Rosy-Blonds, or Rhodochroi, and with whom I shall deal in due course. From the Zarah-Lake country the Āryas gradually passed into the Land of the Seven Rivers (Sapta-Sindhavaḥ, say some time not long after B.C. 1151. They were most assuredly *not* savages: and most assuredly also *they never went to Europe*, either in the so-called Neolithic Age or at any other time. Indeed, from the above allusion to this alleged ethnos as "savages," and from a statement of the learned professor found elsewhere (pp. 306-7 of his book *The Mediterranean Race*) to the effect that—

"The Aryans who invaded Italy possessed brachycephalic heads of various shapes—spheroidal, sphenoidal, and platycephalic."

it is very clear that the folk whom he really had in his mind, without knowing it, was the truly barbarous race whom I call the Broadheads, Roundheads, Shortheads, or Squareheads (an offshoot of the Kāssi), who did pour into Central Europe from the East in the so-called Neolithic Age, and of whom I shall have to treat at length in due course. True, Sergi speaks of them as having "destroyed in part the superior civilisation of the Neolithic populations"—which is rather confusing, not only because the civilisation of the Neolithic Age, such as it was, was in reality the civilisation introduced into Central Europe *by the Broadheads themselves*, but also because whatever civilisation they destroyed on their arrival could only, one would think, have been that of small, slight, dark Palæolithic man, with here and there, perhaps, a "Zeus-Pater-descended" Colony. But no: according to Sergi, the Eurafrians—of whom the long-headed Scandinavians and so-called Teutons are

represented as sections—were already *in situ* when the “Aryan” inrush took place. Nay, it was they—peoples reminding us of Prof. G. F. Scott Elliot’s Aurignacio-Magdalenians, or returned Chelleans, not Rendall’s little dark Palæolithians at all—who were the ethnoid driven into the North by that inrush of Barbarism. At that time these ethnoid were speaking some language or languages of their own, of which we know nothing, except that it was certainly not that branch of the so-called “Aryan” system of linguistics which some people are so fond of styling “Teutonic.”

Then the miracle of miracles happens! These savage “Aryan” intruders—who, according to Dr. Keane, were not even very numerous—imposed their barbarous language upon their new ethnic environment, far superior though it was to their own! Far and wide this occurred: for from now onwards arose and flourished nothing less than the *Indo-European Languages*.

If, therefore, in Sergi’s Euraficans we recognise outlying colonial representatives of the Rosy-Blond Mediterranean race of whom I propose to speak in another lecture, and in his Aryan Savages nothing more or less than my Kāssi-descended Broadheads, Roundheads, Shortheads, or Squareheads, we may keep this Sergian hypothesis by us, duly labelled as we like, for future reference. Otherwise we must reject it out of hand.

Pass now to what German professors would have us believe.

On p. 264, Vol. I, of his *Foundations*, “Herr” Chamberlain has a note which runs thus—

“G. Schrader ... comes to the conclusion, ‘It is proved that the Indo-Teutonic peoples were settled in Europe at a very ancient period’; Johannes Ranke ... is of opinion

that it is now an established fact that at least a great part of the population of Europe were Aryans as early as the stone age; and Virchow ... says that from anatomical discoveries one may assert that 'the oldest troglodytes of Europe were of Aryan descent' (quoted from Ranke, *Der Mensch. ii.* 578)."

Not, be it understood, that they were of such descent in the sense of having originated from Āryas autochthonously settled in the East, whence there had been migrations into Europe; nor that these troglodytes were merely "Āryan"-speaking communities of some other, *i.e.*, non-"Āryan" ethnic stock: but, flatly, that they themselves were "Āryans" autochthonous in Europe. For on p. 531 Chamberlain says:—

"Some authorities hold that we have no strong reason for believing in the immigration of the Indo-European. It is their opinion that he was already there in the stone age, was even then distinguished by his long skull from another short-skulled race, and struggled with it for the mastery; that this Long-skull of the stone age was no other than the Germanic individual! Virchow's view, based upon anatomical material, is, that even the oldest Troglodytes of Europe might have been of Aryan descent, at least that no one could prove the contrary."

Indeed, in a further note on p. 518, Chamberlain boldly declares that—

"During the last years the conviction is growing amongst the learned that the Germanic peoples did not emigrate from Asia to Europe, but were settled in Europe from the earliest times (see Wilser, etc., etc.)."

These German tenets, convictions, and conclusions alleged to be more or less established—or of which, at least, no one is supposed capable of proving the contrary—

I merely mention for the present. Later on it will be seen how painfully wide of the mark they really are—though what *Die Gelehrsamkeit* of the Fatherland has been driving at is of course fairly obvious, like most of their stupid attempts to hoodwink the outside world. It is nothing less than to confound the Rosy-Blond Super-Races of North-Western Europe with their own egregiously “boosted” Germanic Peoples, then to allege that these Germanic Peoples (meaning themselves, are the main-stock and leading representatives of the Super-Races aforesaid, and finally, as it were automatically, to appropriate and arrogate to themselves anything that they think they have proved, or have got the outside world to swallow, regarding these Super-Races—provided, of course, that it is something wonderful, and hence, for

- them, something in respect of which they can boast and swagger. It is a very simple swindle, but very effective and far-reaching, so long as it is not exposed. How the bottom is knocked out of it, will be seen later on. In particular, when we come to learn (1) to what race the Long-skull of Palæolithic and Neolithic times really belonged, and (2) the kind of skull-formation that is actually most prevalent in the Fatherland of to-day, whether amongst Germans or Prussians, we shall be in a position smilingly to place in its true category the naïve “Teutonic” suggestion that that Long-skull was “no other than the Germanic individual.” We now come to a consideration of the hypothesis regarding the “Blond Northman,” as expounded, for example, in *The Cradle of the Aryans*, by Professor Gerald H. Rendall, M.A. But this I must reserve for Lecture II.

LECTURE II

After mentioning that the evidence tends to reveal a not very ancient Europe sparsely peopled by a few well differentiated types (practically identical, as we shall see, with those described by Professor J. L. Myres), Rendall remarks that—

“It seems a scarcely insoluble problem to identify with approximate certainty the founders of Indo-European speech—if once a European origin can be established from the internal evidence of language—with one out of the few alternatives open for choice” (pp. 40, 41).

Then follows an exposition of the theory that the race with whom we must associate the origination of *Indo-European Speech* did have its cunabula in Europe, and that this race was Penka's blond, dolichocephalic, “North-European Race” = Myres's “Boreal” man = Ripley's “Nordics” = Sergi's “Eurafricans of the Nordic variety” = Deniker's “Teutons.”

We may also, I suppose, equate it ethnically, though not of course in point of time, with Pinkerton's general notion of a “generic family,” consisting of “the German, Scythian, and Gothic nations”—that terrible array of cloudy generalities (that delightfully jumbled collection of wholly unrelated ethnoid) with which, in the days of Sharon Turner, the first-line trenches of the learned world, and our dear old grandfathers and grandmothers of the Victorian period, were so effectively “gassed”—originally, no doubt, from the chemico-ethnological factories of the Fatherland.

It is the one stock, proceeds Rendall, which gives unity on the *physiological* side to the speakers of Āryan languages. Is there not a likelihood, then, that from it too originated the *philological* unity?

Where does the writer find this stock? Answer: in Southern Scandinavia and the shores of the Baltic Sea.

Alone among races, he asserts, it can claim continuity of European development. Its cranial index is dolichocephalic. This takes us back to the Quaternary Period and to Palæolithic man. Primitive man, he admits, was not blond. But, he argues, in the Glacial Epoch, when all north-eastern Europe from Mecklenburg to Russia was an uninhabitable wilderness of ice, the stern environment of Palæolithic man, then dwelling in Southern and Central Europe, slowly deprived him of his original subcutaneous pigmentation, and from a dark animal turned him into Penka's "Blond Northman"!

Now, you will remember that, some time early in the so-called Neolithic Age, there was an inrush into Central Europe from Russia and the East of a big-framed race of dirty-complexioned, dark-haired Yellowy-Whites whom I have referred to as the Broadheads. In appearance these Leuko-Xanthochroi must have been much nearer Rendall's hypothetical Blonds than little dark long-headed Palæolithic man ever could have been. However possibly gorilla-skulled, like some of the Prusso-Germans, and slant-eyed, they were at least big and fair, albeit their fairness, again like some of the Prusso-Germans, was only of the kind that came from the yellow complexions of their Tūrānian ancestry. Well, is it from these hefty intruders that Rendall and his school ask us to recognise that Penka's "Blond Giant" originated? Oh no: it is from Palæolithic man!

How, then, does Rendall get any such being up into those northern latitudes? Very easily: he simply *puts* him there. Thus—

“At the close of the glacial epoch man, it would seem, like the flora which helped him to eke out subsistence, and the reindeer which was his one animal friend, *moved northward. Such, at least, is the general inference drawn from the difficult problem known as the Hiatus*” (p. 50).

The italics are mine. Here, then, we have arrived at the crux of the whole matter. Between Palæolithic man and Neolithic man there yawns a gulf. We are confronted with an advance that means a gap of centuries. All is changed!

“In some localities, in parts of France, for instance, in much, if not all of Germany and Switzerland, in Austria, and as some too will have it, in Britain, the gap seems absolute; in others it is imperfectly bridged, as for instance by the Cro-Magnon men” (classed by Conder among the Neolithic types). “When Neolithic man appears, not only his acquisitions and his habits, but he too himself is of a different type. The long-headed skull of the quaternary drift is replaced by the short-headed of Neolithic times” (p. 50).

True: but, granted that Rendall successfully bridges this gulf, do all his difficulties vanish? Far from it. Of the *real* trouble that awaited him he seems to have been artlessly unconscious. Only now is he approaching it: for, as a matter of fact, gulf succeeds gulf. In short, what brings him to a full stop is, not so much the gap that separated Palæolithic man from Neolithic man, as the one that has to be negotiated before he can hope to catch the faintest glimpse of that great *desideratum*—his Gigantic Blond Northman.

The simple truth is this. By the almost maliciously inconsiderate intrusion of Broad-headed Humanity from the East (though, according to Conder, several of the Neolithic types were Long-headed), *the whole of Europe south of Scandinavia, during the entire stage of the Neolithic Culture, is absolutely closed against Professor Rendall and his school, for the purposes of their theory regarding Blond Northern Man.* It is really too bad.

To call this a mere "difficulty," hardly meets the case. It is a rout—a disaster, complete and irretrievable.

Heroic souls, however, are not a monopoly of our battlefields. They are also to be found in the Learned World. As already seen, the next step for "Science" is quietly and calmly to *transfer* (by way of "general inference") short, dark, long-headed Palæolithic man, with his faithful reindeer and all the flora that he loved, to the more northerly regions out of which it is a matter of life or death for Rendall, by some means, magic or otherwise, to cause Blond Man eventually to spring up. It is not even a case of Palæolithic man having been driven up into the North by those more powerful intruders whose advent is associated with the Neolithic Age. The suggestion is that, like the flora and the reindeer, he *voluntarily moved northwards.*

But what are the probabilities of the case?

As glacial conditions gradually receded further and further north, short dark long-headed Palæolithic man had 3 alternative courses that he could adopt—

(1) To follow the retreating ice-cap, and continue to struggle for life amid the awful discomforts of the Glacial Age;

(2) To stay in the much pleasanter regions from which those terrible conditions had happily lifted, or were lifting; and,

(3) To move down southward into still more alluring latitudes—latitudes that had ever been his natural domain.

What choice is he thereupon *most likely* to have made? Nor are we really any “for’arder” if we assume that, *nolens volens*, some at least of his community were forced north by the advent of the Broadheads. The bulk were much more likely to have retired south. Yet quite possibly a few were splashed up into the North. Even so, still the problem would remain—How did multitudinous, tall, big-limbed Blond Man develop out of these comparatively few, forcibly extruded little dark men (some of whom may not impossibly have been the pygmy Negroids spoken of by Scott Elliot in *Prehistoric Man and His Story*, 1915, p. 122), who only possessed in common with Blond Man one distinguishing characteristic—his dolichocephalic index?

But now, having transferred his short dark long-headed man North, let us see what Rendall does with him.

“In one region of Europe and one alone,” he proceeds triumphantly, “there is evidence of a continuous development—in Scandinavia. This country presents the archaeologist with problems to which different solutions have been given. From grey antiquity we find there an admixture of skulls, partly of brachycephalic, partly of dolichocephalic formation” (p. 51).

Once it was assumed that these brachycephalic remains—which were only about 10 per cent. of the total—belonged to the primeval denizens, progenitors of the Lapps and Finns. But sounder research, says Rendall, concludes that the dolichocephals were there first, nay, were of the same

order as the long-heads associated with the Palæolithic Age, and that the Lapps entered by a northern route which had since become impassable. The brachycephalic skulls, we are told, probably represent, either a pristine population that had died out, or a Mongolian infusion who were merely the serfs of the community represented by the long-heads.

And what is this "sounder research" that Rendall refers to? Quite seriously, as we gaze upon these mounds of dolichocephalic skulls, we are asked to believe that, just as, *looking backwards*, they must be regarded as belonging to the Palæolithic Age, so *looking forward*, we see in them the "indubitable representatives of the mediæval Frank and the modern Swede!"

This, bear in mind, is the scientific attitude, solemnly announced, without the quiver of an eye-lid.

In other words, we are asked to imagine some such sequence as this. All Europe, up to the southern limits of the ice-cap, was, at the end of Palæolithic times, inhabited by short, slight, dark dolichocephals. Right in amongst them, avalanche-like, burst from the East the Broadheaded, dirty-yellow-white race of Neolithic times. Over an area that includes say Austria, Switzerland, parts of France, nearly all Germany, and perhaps also Britain, little dark long-headed Palæolithic man is for centuries wiped out. The bulk of the race is pushed down amongst their brethren in Southern Europe. Some of them, however, are driven up into Scandinavia. Either this, or they had already *voluntarily moved* north, with the reindeer and flora. The Neolithic Age rolls on, and, by the time it ended, depigmentation, forsooth, had set in to such an extent amongst these comparatively few Scandinavian refugees or settlers, and their new environment had had

such a modifying effect upon them, that from an originally short, perhaps pygmy, slight, brunet-complexioned, dark-eyed, black and wavy-haired, delicately formed race, they were transmuted into tall, brawny, rosy-blond complexioned, golden-haired, blue-eyed Rhodochroi, and their new habitat had become a sort of *vagina et officina gentium*, 'the sheath and factory of nations !' "

Lo, then, in these magically metamorphosed little Dark-Whites, and in their Scandinavian home, the ancestors and cunabula of the mighty and multitudinous "Aryan" Stock generally, and in particular the founders of *Indo-European speech* ! There lie their heads on that mound. They are all alike : but, if you are thinking of times *before* say the Neolithic Age, you must accept them as the skulls of little dark men, perhaps pygmies ; and, if you are thinking of times *after* that Age, you must look on those same heads as the heads of blue-eyed, golden-haired, divinely tall Blond Northmen !

As to the necessarily accompanying psychological metamorphosis—the mental differences and completely transmuted character of the new ethnic phenomenon, I say nothing. What we have already been given to digest is quite enough to go on with.

Pass now to the teachings of Professor J. L. Myres, as set forth in his fascinating little book, *The Dawn of History*.

Investigating the remote past, to discover what he can regarding the origins, distribution, and movements of mankind, and limiting his outlook to the north-west quadrant of the Old World, he deals first with its physico-geographical features, and then, at p. 38, he tells us that—

"Within this region of the world, and under these conditions of climate and vegetation, three principal kinds

of men are found to live. Though seldom to be observed in isolation and typical purity, they may yet be distinguished, as true animal breeds, from whose rich inner variety and marginal intermixture all actual human groups within the region have been formed. They are commonly known as 'Mediterranean,' 'Alpine,' and Northern or 'Boreal' man."

Of Northern or "Boreal" man he shortly afterwards speaks as "blonde giants"—

"whose place of origin, and purest survivals still, are round the shores of the Baltic, and in all southern Scandinavia."

Thus, at the very outset, with respect to Blond Man, Myres adopts in bulk the hypothesis with which, as stated by Rendall, I have just been dealing. Let us now see what he has to say regarding his 3 types of Dark-White man.

1. MEDITERRANEAN MAN

His physical characteristics, being practically the same as those of Rendall's short dark long-headed Palæolithic man, need not be repeated. The western Mediterranean is almost wholly his: but in the eastern basin he is only found along the northern coast lands. He was certainly, however, established at an early date in the Ægean islands and in Krete. (*Quære*: Were these in existence in Palæolithic times?). In all probability, thinks Myres, he was an intruder from the South (p. 40).

Outside the Mediterranean he spreads away in three main directions—

(1) Southwards, it seems, he dominates the habitable lands of Northern Africa until the advent of the Arabs—

"so that the Egyptian's portrait of his western neighbour, the Libyan, shows him almost indistinguishable from his contemporaries 'within the Great Sea'."

This practical identification of small melanochoirc "Mediterranean" man with the Libyan—*i.e.*, with men like the Tahennū, Tamehū, Amorites, etc.—makes one jump. I at least have always understood that the latter were tall, big-limbed, Quasi-Blonds.

(2) Eastward, we are told, "Mediterranean" man links up very closely with the Arab, the difference being rather facial than structural, "just as the physical breach of continuity between Arabia and Africa is a very late incident of their geological story" (p. 41).

Here, again, what definite thought are we asked to take away? The statement is quite understandable if we take "Mediterranean" man to have been as originally defined. In fact, it is on all fours with what I have already said about the Great Central Zone, and the diffusion throughout that area of the far-flung race that I call the Melanochroi. But when Myres comes in like this, and mixes up "Mediterranean" man with the rufous or quasi-blond Libyan, we simply don't know where we are! The confusion introduced is on a par with that wrought by King when he calls the Amorites the Western Semites, and represents them as the "Semitic" invaders of the Euphrates-Tigris valley. *Who* is it that thus "links up" with the Arab? Short, dark, long-headed man? Or the type of man represented by that Libyan to whom Myres refers so disconcertingly?

The autochthonous inhabitants of the Great Central Zone, though all coming in under the head of Melanochroi, were of course not all exactly of the same type. Perceptible differences certainly subsisted between those dwelling at the extreme ends, east and west, *e.g.*, those dwelling round Atlas and the Pyrenees and those inhabiting the Haurān. Half-way between these—say in regions that

included Khem and the territories immediately west of her—the differences would naturally have been less perceptible. For there, flourished communities whose race-characteristics must in some respects have resembled those of their kindred on both sides, *i.e.*, the Europeans and Atlanteans west, and the Asiatics and Arabians east, of them. Unquestionably these are the peoples whom we must regard as the real, racial “link” that originally connected “Mediterranean” man and Myres’s Arab. In a later age, owing to the advent in the Mediterranean world of Rosy-Blond or Rhodochroic man (a blonder type even than the Libyan), and to his diffusion (together with somewhat similar Libyan man) in, amongst others, a south-eastward direction, there arose, it is true, roughly within that central area, the race-type that was known to our fathers and grand-fathers under the old-fashioned name of the Hamites—a handsome and variegated ethnos that exhibited the characteristics of all its contributory stocks. But that does not constitute either Rhodochroic man or Libyan man the *link* between eastern and western Melanochroic man in the true, biological sense. Much less reasonably can we so regard Libyan man by the mere process, seemingly adopted by Myres unless I have misunderstood him, of practically including him under the head of “Mediterranean” man, from whom he was absolutely distinct. It is as if I were to include him under the head of Melanochroic man. (3) Lastly—

“to the north-west, in proportion as the Atlantic sea-board enjoys a milder climate, and is at the same time rendered more accessible from the Mediterranean, round the flanks of the Pyrenees, the Mediterranean types, popularly grouped as ‘Iberian’ have long been

propagated as far north as our own islands, and eastwards as far as the Rhine and Upper Danube" (p. 42).

Here, with reference to the name 'Iberian,' I must warn you against one of the biggest pit-falls into which it is possible for the student of the past to stumble. This particular "popular group" is one of a not inconsiderable number of ancient names which, somehow or other, have attracted a most dangerous accretion of history-confusing ambiguities—a sort of foggy circumambience, in which however even better informed people than the general reader have not seldom lost their bearings.

There were, in fact, *two* very distinct classes of so-called 'Iberians'—(1) a short, dark type, who were Melanochoiro autochthons, *i.e.*, "Mediterranean" man proper, sometimes also spoken of as 'Silurians'; and (2) a later, dominant type, with characteristics approaching those of the Rhodochroi: in short, ethnoi of Sākhian stock, who settled as explorers and colonists in the western peninsula some time during the Hebro-Phœnician Era (in fact, it was then that that peninsula acquired its name "Iberia" from these enterprising *Iberi*), but migrated thence to southern Britain say about a century before the arrival there of the Senones, Brythons, and Lloegrwys. The woolly-mindedness which mixes up these two types of "Iberians" and practically regards *both* as of Dark-White, "Mediterranean" stock, is very widespread and common. Even specialists seem to be ignorant in this matter.

Thus, we must be very sure of what we really mean by the term "Iberians." And when we speak of *Iberian* "Mediterranean" man, we must recollect that there was once another kind of "Iberian" who did not come under the head of "Mediterranean" man at all.

2. ALPINE MAN

A brunet, like "Mediterranean" man, he differs from the latter, according to Myres, in that he is broader-headed, his face is shorter, and he is parchment-skinned and sallow. Also, he is sometimes tall. The type is mainly distributed along the Alpine Ridge, and far out into its northward forelands. It also presses hard upon the sea along the Riviera, and has appreciably affected Lombardy. It has penetrated along the entire eastern Adriatic, and thence southward to the Gulf of Corinth. (From Albania to Trieste the considerable Yūgo-Slāv overlay that now exists is possibly different only in name). In the Morea, too, the "Alpine" type is strongly established, and even in the islands and in Krete traces of its presence in Neolithic times are said to have been found. This, Myres thinks, indicates that, as early as the close of the Stone Age, "Alpine" man was already in force on the neighbouring mainlands. Further, the permeable barrier of the Red Sea, between Africa and Arabia, is answered north of Akabah, by a promontory of "East-Alpine" (sometimes called "Anatolian" or "Armenoid") types,

"which run out from Eastern Asia Minor, down the Syrian hills, to their Palestinian extremity, cutting off the Arab from the Mediterranean and from Africa in a highly significant way" (p. 41).

Thus, from a very remote antiquity,

"'Alpine' man reveals himself more and more clearly now, as a longitudinal immigrant from the east, along the Mountain Zone" (p. 51).

Here may be as convenient a place as any other to explain that these "Alpine" men of Myres's were nothing

more or less than the descendants of my Xanthochroic Broadheads, as to whom I shall have considerably more to say when I come to speak of the Kāssi.

3. BOREAL OR NORTHERN MAN

Of this hypothetical type Myres speaks thus—

With these 'blonde giants' "we shall have little to do, till the latter part of our story, when we find them penetrating the mountain barrier at several distinct points. We have to note, however, that there is considerable probability that in early times they (or near kinsmen of theirs) held at least the western half of the northern grassland: and the legends of blonde invaders of Northern India suggest that once they ranged over the whole. In any case, there seems no reason to believe that the coming of Mongol folk into this region is other than quite recent" (p. 43).

In due course we shall see exactly how much evidence there is in support of this widely advertised idea that Blond man came down from the North, "penetrating the mountain barrier at several distinct points." As for his "near kinsmen" who once dwelt in the Northern Grassland (regions with which Myres and his school are perpetually making very great play), we shall learn presently who these were, and also who the Blond Race of whom they were "near kinsmen" were: we shall discover that they were certainly *not* Boreal Man: and, incidentally, the true origin and identity, not only of the Indo-Āryas proper, but also of those so-called "Āryan" ethnai who were known as the "Five Races"—*Pāñcha-Janah*, or *Manūṣya-Jātani*—will also rather unexpectedly reveal itself to us.

Now let me sketch out, as briefly as may be, the position I myself take up regarding the identity and origin (so far as we need to enquire into this) of that unique and superior division of white Humanity whom I am calling the Rhodochroi. They were really Rosy-Blonds: so that, strictly speaking, Rhodochroi is not a precisely appropriate name for them. But so long as it is clearly understood to carry the signification just alluded to, it will serve as a convenient abbreviation.

As regards their origin, from a biological or anthropological point of view, *i.e.*, their evolution from some pre-existing species of the genus Man, or as regards the geographical area within the limits of which that evolution took place—well, let us confess outright that we *know* nothing whatever about either. We simply *find* them flourishing in the old Mediterranean World, in what we have long looked upon as Mythological times, superposed upon an older race—the Melanochroi, *i.e.*, Myres's "Mediterranean" man just dealt with—whom it suits us to call the autochthons of those regions. Naturally these Rosy-Blonds must have *come from somewhere—somewhere else*. But where that somewhere else was, or when they came from it, we do not know—or rather, we have no conventionally positive, concrete, tangible evidence. Having said this, by way of concession to the carping prejudice, of "Exact scientists" of a certain type, I now propose to proceed upon my own lines.

In the Introduction to *European and Other Race Origins* I spoke of Lemuria and Atlantis, and, in connection with the latter, I alluded to the theory of Atlantean colonies, established in different regions of the Old World, as constituting the actual basis of the artificial system of

ethnography set forth in *Genesis X*—which venerable document Sir H. H. Johnston is pleased to think I accept literally. There, the Atlantean hypothesis was not put forward as a fact which is supposed to require no further verification. Who, of woman born, really knows anything about those inconceivably remote ages? At the same time, to reject with lofty scorn such a theory, nay, such a *world-tradition*, as that of the existence and glory of Atlantis, merely because it is not proved by the methods of proof which alone carry conviction to minds of the Sir H. H. Johnston type, is just as silly as to swallow it blindfold—certainly sillier than to believe it in a broad general way after considerable study of the evidence.

Verified or not, I take my stand upon it as—what shall I say? A particularly convenient and picturesque jumping-off board? Well, let it go at that—even at the risk of again ruffling the somewhat smug placidity of inadequately equipped would-be critics who, like the Jews, “require a sign” before they will believe anything that is not strictly in accord with their own petty experience, their own conventional little shibboleths.

A word, however, regarding my reference to the Atlantean Settlements in the Introduction aforesaid. There, I spoke of a succession of Colonial waves issuing from an Atlantis which the reader may very naturally have identified as the Island-Continent so fascinatingly described by Plato, *i.e.*, Poseidōnis. The wording of the reference was not very happy, as Poseidōnis is not really the Atlantis implied in the hypothesis. For uncountable ages before the appearance of that fair Isle—I am repeating the story as told by those who are responsible for it, and for whom Atlantis is much more than a hypothesis—Atlantis flourished

over an enormous area, co-extensive in fact with what we now call Europe, Asia, Arabia, and perhaps the northern mass of Africa—all of which was then one continuous stretch of land. Indeed, before the rending asunder of the Old and New Worlds, and the forming of the Atlantic Ocean, the territories of Atlantis are said to have included even the two Americas, or at least a great portion of them. In those remote days, and under those extraordinary conditions, we must imagine 4 principal Race-Stocks—White, Yellow, Red, and Black humanity—as having originated and as having perpetuated themselves, generation after generation, each in its own special geographical area of characterisation, as already roughly indicated. Eventually are said to have occurred those colossal geological disturbances which left the proportions and appearances of the land and sea surfaces of the globe much as we see them now. When all was once more calm, Atlantis, as one huge homogeneous area, no longer existed. The continents and seas looked very much as they look to-day—and Atlantean humanity, in its various kinds, was distributed over the new land-areas in what *seemed* to be Settlements, the Reds in the Western Hemisphere, the Yellows in the northern stretches, and the Blacks in the southern stretches of the Eastern Hemisphere, while the Blacks were also in the remains of old Lemuria and Africa.

Meanwhile, it is averred, somewhere in what would now be called the north-west shoulder of Africa, there had been evolving, presumably out of the Melanochroi, or Dark-Whites, there settled, a new and beautiful species, or perhaps freak-variety, of the genus—Blond Man. Meanwhile, also, Poseidōnis had arisen in the Atlantic, connected by a series of islets, not only with north-west Africa, but also with north-east South America.

Poseidōnis, therefore, represented only the very last phase of the history of Atlantis, during and subsequent to the great geological changes above referred to.

Then came the next great epochal change in the evolutionary career of man—but of this I shall treat in my next Lecture.

LECTURE III

We have seen that, as it were spontaneously, out of the Melanochroi dwelling somewhere in the north-west regions of Africa, there had sprung a new variety, or freak-development, afterwards known as Blond man. Here, it seems, the new growth remained, and in course of time developed into the Quasi-blond race eventually known as the Atarantes, or Atlantes, of the Atlas country—commonly called the Libyans. But out of this, again, a still finer flower had to evolve; and for this *isolation* was necessary. How was that effected? Again I repeat the story as told by those who assume to know.

• Crossing by one of the chains of islets before mentioned—probably the chain now represented by the Azores—certain of these African Blonds passed over into the island-continent of Poseidōnis, and there, in the course of ages of special development, evolved into those beautiful, tall, blue-eyed, golden-haired rosy-blonds who became the dominant race, not only in Atlantis (as Poseidōnis was eventually called) but throughout the world. As long as that peerless isle remained their dwelling-place, no Blond race whatever existed in Europe, not even in Scandinavia, or indeed anywhere else in the world—save of course in that part of north-west Africa wherein, as already stated, the primitive representatives of the type are supposed to have had their cunabula.

Throughout Europe and Asia, White man was only represented, on the former continent by Myres's palæolithic "Mediterranean" Brunets, who were diffused as far north as the lower reaches of the Ice-cap, and towards,

perhaps in, say Western Asia and parts of Arabia by what was merely an extension in those directions of the same type—the Melanochroi, or, as they came to be called, the “Semites” associated with that part of the world.

As regards that other type, also called “White” by Myres—but whose complexion was really a pasty, parchmenty, dirty, Yellowy-White—there is this to say. Somewhere in and around the Caucasus-country, at a period long anterior to the advent of the Rhodochroi (Rosy-Blonds) in the Mediterranean, and as the result of a gradual but mighty amalgamation between the Yellow Tūrānians of Western Asia on the one part, and the Melanochroi of the Great Central Zone running from Atlas and the Pyrenees in the west to Western Asia and parts of Arabia in the east on the other part, there had arisen a low-grade but very multitudinous Leuko-Xanthochroic brood whose name is found under various forms, such as Kāssi, Kāsshi, Kūsū, Kūshites, and the Kūsa Race, and who diffused themselves far and wide over the Earth. Keeping mainly to the great mountain-systems of the Old World, they not only spread over Asia under divers names, but penetrated into Africa as the Kūshites, and also poured into Europe as the Broadheads, *i.e.*, as Myres’s “Alpine,” and “East-Alpine,” otherwise “Anatolian” or “Armenoid” man. I shall treat of them more fully later on.

Then, in all likelihood, followed an age when, over the area now represented by Greece, Krete, the Archipelago, and Asia Minor, there flourished a long-enduring form of civilisation of which all recollection has been lost, save as much of it as we can recover intuitively by reading between the lines of the legend that has come down

to us concerning the dethronement of O'uranós by 6 of the Titans headed by Krónos, who thereupon assumed the government and fixed his seat at Olympos. Those must have been the days when the Melanochroi of the Great Central Zone were at the zenith of their power and glory. They were also the days when the policy of the Atlanteans in Poseidōnis was one of persistent and far-reaching aggression—a policy that doubtless expressed itself in various ways, *e.g.*, by efforts at colonisation, alliances with selected States, anti-dynastic intrigues, fierce commercial rivalries, and frequent warfare.

For O'uranós, therefore, we may read the Imperial Melanochroian Government, with its seat probably established somewhere in the vicinity of the present Ægean, which was possibly no sea at all then. For Krónos, the aggressive Atlantean Power. And, for his Titan allies, representatives of that far-flung barbarous race, the Kāssi, with whom he seems to have come to an understanding, who dwelt menacingly on the eastern frontiers of "O'urania," and whose name of Titans had possibly descended in some devious but forgotten way from that of the river near which the original Kāssi must have dwelt for time out of mind—the *Dailya*, or *Daitik*, since known as the Kūr, the Araxēs, and the Aras.

At last, however, came the epoch when, in connection with the majestic name of Zeús, an entirely new type of humanity (so far as the Melanochroian World was concerned) took possession of the stage, and the old, old Melanochroian, or O'uranian order, even as modified by the Krónian *régime*, made way for one that was infinitely superior.

I have spoken of efforts at colonisation as part of the scheme of Krónian aggression, or let us say Atlantean

external policy. These must have been going on for a long time, probably centuries. We are practically forced to imagine the advent in Poseidōnis of a stage of development when that wondrous island-continent had to rid herself of her surplus Rosy-Blond population. Accordingly, ship-load after ship-load of emigrants may be pictured issuing for many decades from her busy harbours. But whither did they go? What did they take with them? They went—first, it may be, to the old Atlas Home-land, but eventually, there can be little or no doubt—to the shores of the Great Midland Sea, perhaps both north and south, but certainly north.

Thus it may possibly be that the Libyan World had its origins in these early out-pourings from Poseidōnis. It is much more probable, however, that the Libyans were the descendants of such of the primitive ancestors of Blond freak-man, originating in the Atlas country, as perchance never passed over from there into Poseidōnis.

The Rosy-Blond Newcomers, however, did not arrive in the Mediterranean as open aggressors against the Civilization that had flourished so long there under *Oupavos* and *Kpovos*. It was probably a long-drawn-out period of slow, almost imperceptible development, the immigrant Rosy-Blonds establishing themselves unobtrusively in various coastland settlements, and, by virtue of attending mainly to their own affairs, their industrial enterprise, their well-ordered lives, and their individual and communal sagacity, gradually but surely attaining to wealth, influence, and eventually political (following naturally on economical) power, at first local and personal, but by degrees more and ever more general. This seems implied in the story of the "concealment of the birth of Zeus."

A similar legend is associated with the birth of Manco Capac, and others.

Then, in due time, occurred the Titanomachia, resulting in an over-whelming victory for the forces of enlightened and progressive Civilisation, *i.e.*, for Zeus, the downfall of Krónos, and the thrusting of the Titans into Tartarus—in other words, the complete ascendancy of Culture and Progress, represented by the Mediterranean Rosy-Blonds, or Rhodochroi, the overthrow of selfish and aggressive Kultur, represented by the reactionary Atlantean intruding dynasty, and the expulsion from Europe of the Daitya Race, or Kāssi (Anatolian branch), the Teuto-Germans of their day, who were now driven back into those eastern regions whence they had originally emerged.

In that remote age the physiographical aspect of the Eastern Mediterranean was somewhat different from what it is to-day. Kandia, or Krete, the Kykladēs and Sporadēs, and the Ægean Sea north of them, were all possibly then *ηπειρος*, or mainland. It is here, on the side of the old Atlo-Daityan State, that I suggest these Rosy-Blonds founded what for convenience' sake, I propose to call Rhodochroia—superposing themselves on the short, dark-eyed, black-and wavy-haired, dolichocephalic, brunet-complexioned, delicately formed, marvellously artistic, and in other ways even then highly civilised and not uncultured Melanochroi—building up an entirely new and better Civilisation, introducing loftier ideals, and establishing a still more brilliant and powerful State, which preceded and possibly gave birth to Minōan, or Kretan Civilisation, and the so-called Ægean World generally.

Khem, or Tomeri (commonly called Ancient Egypt)—geographically and in other ways isolated—I regard as a special development and survival of the old Melanochroian

Civilisation, though Rhodochroian Civilisation and Culture must assuredly have exerted a considerable modifying influence on the lines along which she actually developed. Now, when we speak of a race like these Rosy-Blonds superposing themselves upon a race like the older Melanochroi, what does that mean? Are not the implications these—that, after many ages of interblending, there must have resulted a type of humanity which exhibited individuals who, in personal appearance, not only took after their fair or their dark progenitors, but also combined the distinguishing characteristics of each? Henceforth, therefore, when thinking of our Rosy-Blonds, or Rhodochroi, do not let us *only* summon up in our minds the picture of a tall, big-limbed race, with pink and white complexions, blue eyes, and golden hair. Let us recognise that, with all that was characteristic of his Rhodochroian ancestor in the matter of purity of complexion—roses and lilies, or ivory flushed with rose, as it is sometimes described—our Rhodochroic individual may quite possibly have been more or less slightly built, and may have possessed brown or grey eyes, and brown or even blue-black hair. Or possibly his or her locks or tresses may have been of that mysterious, but wondrously beautiful, “hyacinthine” colouring that we read of in the Homeric writings. In short, do we not here see the real historic origin of that particular family of mankind which our fathers and grandfathers were wont to speak of as the Hamites?

One specially distinguishing feature of these Rosy-Blonds was the remarkable straight-linedness of their profile, down forehead and nose. Amongst the ancient Romiū it was looked upon as a mark of aristocratic descent. It was strikingly typical of the ideal Greek face. Nay,

amongst the Toltecs, Miztecs, and Aztecs of ancient Central America, mothers were in the habit of artificially compressing the heads of their infants in order to produce this extraordinarily admired and desired facial trait.

Now, if we believe the Great Tradition, Poseidōnis, before her tragic engulfment, had attained an almost unimaginably lofty pinnacle of intuitional, intellectual, and material progress. Be it remarked, however, that this inclusion of the epithet "intuitional" is quite compatible with the tradition that in those days her ruling classes were indescribably wicked. Much of her peerless renown is enshrined in the cloudy but surpassingly beautiful mythologies of later ages—indefinite memories of the Past, haunting the poetical souls of Mediterranean ethnai who still lived on in the old, though changed, localities. It is simply incredible that these wondrous mythologies could ever have arisen, had there not been some soul of truth in the story of Poseidōnis. That it has come down to us in that shape—in the lovely guise of these matchless legends, vague, illusive, and allegorical, but profoundly pregnant, splendidly poetical, often majestically impressive—and not in the form of a fatuous attempt at exact, "scientific" statement, duly vouched by contemporary eye-witnesses, and countersigned by individuals living in every one of the generations that have intervened between then and now—in short, such material and formal evidence as would alone carry conviction to the ultra-"scientific" souls of some of my late critics—does but enhance its value as the genuine record of a real past, the details of which have been forgotten. It is the natural form in which an intelligent being would expect the dim memory of such a Vanished World to survive. So regarded, Poseidōnis—Queen of the Atlas Isles—was an ineffable fact: her almost incredibly lofty

civilisation, her well-nigh æonic splendours, her matchless achievements all over the Earth, are the dream of a still dazzled world. But of course I do not ask everybody to view it all in that light, unless he wishes to. Nothing, or very little, of what I have been saying on the subject is *proved*, from the correct, orthodox, "scientific," *i.e.*, purely intellectual and objective, Police-Court Pleader standpoint. Nevertheless—granted the undoubted fact that, associated with times that are conventionally styled mythological, we do find the above-mentioned Rosy-Blonds, or Rhodochroi, actually present in and dominant throughout the basically Melanochroian Mediterranean World—I boldly maintain that the foregoing hypotheses as to where they originated and how they came to the Mediterranean, based though they be on an intuitional appreciation of the probabilities, yet also on a certain modicum of objective evidence, are just as reasonable and satisfying as anything that the "scientific" mind has hitherto contributed on the subject, perchance better. It must be remembered that all that is entitled to be called "Knowledge" does *not*, as the mere Scientist fondly imagines, consist of that which is nakedly objective and is acquired by means of the intellectual faculties alone, and the very limited all that they demand in the way of evidentiary procedure. Give me good intuitional faculties, and I will refuse to break a lance with nobody.

THE KĀSSI

Before proceeding to unfold the theories which I build upon this undoubted fact of a dominant Rhodochroic, or Rosy-Blond, race in the Mediterranean World in what are now regarded as mythological times, I must interpose a

statement of my views regarding the origin and diffusion of the Kāssi.

In and about the Caucasus (Kavkass)—a word wherein their name still possibly lingers, as also the “Kappa” of Kappadokia, and the “Kef” of Keftiū—these Melano-Xanthochroi long remained known as Kāssi. It must have been while settled there that, by mingling freely with some special type of Eastern Melanochroi in Asia Minor and Nāharin (“Rivers Country”), they gave birth to the sub-race recently revealed as the Khatti, Kheta, Hittites, or Children of Heth—a people whose beginnings, judging by some of their monuments, are probably associable, through the “Bull” link, with the Tauric Era=Conventional B. C. 4557-2401 $\frac{1}{3}$. They may, however, have been only a variety of the “East Alpine” stock presently to be noticed.

At some indefinite epoch—but whether before or after the birth of the Khatti it were difficult to say—arose another offshoot of the original Kāssite Race, very multitudinous, whom we find pouring into Central Europe as the yellowy-white Broadheads, Roundheads, Shortheds, or Squareheads, of so-called Neolithic times—taking with them the custom of *burning their dead*, and leaving memorials of them in the famous Round-Barrows. These people are the real concrete basis for those imaginary “Aryan savages” who, according to Professor Sergi, broke into what he calls Neolithic Central Europe, but which really late Palæolithic Central Europe, destroyed its civilisation, and laid the basis for those “Alpine” et noi spoken of by Myres who to-day form in fact the bulk of the Prusso-Germanic populations, and enter largely into the composition of the dark, inferior elements of the far-flung Slāvic race.

A third branch, diffusing themselves over the Taurus and the mountainous interior of Asia Minor, and also along the Amanus, and so down through the hills of Syria and Palestine, became known as the race whom Myres calls "East-Alpine," otherwise "Anatolian" or "Armenoid" man. Needless to say, none of these names—Asia Minor, Syria, Palestine, Anatolia, Armenia—were then in existence. Syria and Palestine (Zāhi and Khārū) were probably then inhabited by a dark-white, low-grade, aboriginal stock with whom the Melanochoirc Rütennū were perhaps already amalgamating.

Doubtless pushed out of their original settlements by pressure from the north, some of these "East-Alpines" trekked still further south, and, penetrating into Africa as far as the great bend of the Nile between say Wādī Halfeh and Ābū Hamīd, founded the State anciently known as Cūsh, or Kūsh. The first mention we have of it occurs in the days of Merenrā I of the 6th Romic Dynasty, say A. M. 1749 75/480-1753 103/480=Conv. B. C. 2254 405/480-2250 377/480. The last important mention is about A. M. 3242-3274 29/480=Conv. B. C. 762-729 451/480, *i.e.*, during the reign of Piānkhi, in the days of the *so-called* Ethiopian Supremacy.

A fourth wave spread themselves down the Zāgros highlands—in which regions, long afterwards, their name is found echoing in such words as *Kardūchi*, the Greek *Kossaioi*, and the modern *Kūrds*; and so into that part of Nūm-Mā, or "Wolf-Country" (in Hittite Si-Nim), which was known as Elām, or rather E-i-lām ("Highlands," or "Uplands"), and eventually into Aga-Dē, or Akkad (also "Highlands," or "Uplands"), part of which became known for a time as Kardūniash; Sūmer, and the Country of the Sea on the shores of the Persian Gulf,

where it was they who introduced the name Kardā, Kashdā, or Kaldā, etymon of our old familiar friend *Chaldeæ*. We hear of them raiding into the Tigris-Euphrates Valley from as early as some indefinite time in the 3rd millennium B. C. We also know of the Babylonian Dynasty that was founded by Kandash in the 16th century B. C. And, of course, every one is familiar with the famous name of Nebuchadrezzar, *cir.* A. M. 3398-3443½ = Conv. B.C. 606-560½.

Yet other streams from the primitive *fons et origo* in the Caucasus sought their fortunes in the regions now known as Central Asia, occupying the *Nūmmā*, *Sinim*, or *E-i-lām* (A-i-rām, or A-i-rān, whence Irān)—*i.e.*, originally “Wolf-Lands” and subsequently “Highlands”—of that part of the world. There, they probably intermixed further with the ethnai of Tūrān: there, throughout the ages during which the country was known as “Wolf-Lands,” they adopted or were given the name of the People of the Wolf, their special habitat perhaps being the region afterwards actually known as *Fehr-k-ani*, and *Ferghana*—whence we can imagine them having been spoken of, in Avestan times, as the *Fehrkarō-Danghavō*: but there also, when the idea of “Highlands” got imported into the above generic names for the country as a whole, they acquired the name of “The Tokh,” or “People of the Snowy Ranges.”

It was apparently an outflow of these Tokhs who, pouring through the north-west passes of the country known to us as India, at some period long anterior to the advent there of the *śākya* or *svityam* Zarah-Lake Āryas, *i.e.*, long before Conv. B. C. 1151-700, and pushing their way down to the southernmost extremity of the peninsula, united there with the aboriginal black Niśādas,

and so gave birth to the Drāviḍian race. Some evidence of this remote event is perchance discernible in the Drāviḍian word *Kūra*, "King," which seems to lurk behind the Vedic name *Kūrās* (whence *Kūravās*, or *Krivis*), and was doubtless related to the "Akkadian" and Hittite *Kūrū*, "Governor," and the Hittite *Kūrū-khū*, "Governing prince." Compare also the name by which the Orāons of Chūtia Nāgpur call themselves *Kūrūkh*.

Jumping the centuries to say Conv. B. C. 160-A. D. 227, we find the representatives of these same Tokhs in Tūrān and the regions bordering on or immixed with Airyān (Sāghian Āshāland in Central Asia), and even in the countries now known as Afghānistān and India, leading a semi-settled and often aggressive existence under divers derived names—*Dahyūs*, *Δαυ*, or *Dahae* (*Dagh-ān*), *Tā-Hia*, *Tokh-āri* (or "Dominant Tokhs"), *Tokh-ārū* (or "Descendants of the Tokhs"), *Tūsh-ārū* (Sanskrit for *Tokh-ārū*), *Kūshāns*, and *Khāsūs* (*Kāshās*)?—in all which, however, is traceable the name whereby this barbarous ethnos had ever been distinctively known, *i.e.*, People of the Snows, or Hills. *Dahyūs* was Airyānian, and afterwards Avestan. In *Sapta-Sindhavaḥ* it appeared under the form *Dasyūs*. This was quite distinct from the somewhat similar Vedic word *Dāsas*, which meant "Slaves."

As Tokhs, or *Dahyūs*, these "People of the Wolf," or "People of the Snows," formed in *Akhaïmenian* times a considerable section of the Kephenian or Persian population; becoming, during say Conv. B. C. 700-100, speakers of a form of the Sākhian, or Sāghian, language of Airyān, and acquiring also a form of the Sāghian *Fūthork*, or alphabet. Who, you will ask, were these Sākhs or Sāghs of Airyān? That is a big and interesting subject, which would

require a lecture, or several lectures, all to itself. Suffice it to say that they were the ancestors, in Central Asia, of the English people, or at least of some of them. There in Airyān, they were the culture-race of their day, though hitherto the learned world has been deplorably ignorant of the fact. In the above name Kephenians we can trace a very obvious connection with the names *Caucasus*, *Kappadokia*, *Keftiū*, etc.—pointing of course to the Kāssite descent of the people who bore it.

It is from these *Dahyān*, or Central Asian, and *Kephenian*, or Persian sub-branches of the eastern Kāssi, through the later *Daghi*, *Davi*, and *Daki*, or *Daci* (all forms of the old name, “Hill-people”), and through the same peoples under yet another name with the same meaning, *i.e.*, the *Ālāmān* of early Europe, and still a third name, which may mean “Brothers,” *i.e.*, the *Germani* of Tacitean times—and also, of course, as already noticed, from the related Broadheads, or Alpines,” of Central Europe—that the bulk of the modern Deutschen are lineally descended: while even the Prussians—of a different lineage, so far as regards the comparatively small minority who are really *Tentonic* (*i.e.*, of Borūssi-Shārakyoun ancestry)—are very heavily charged with the same Broadhead (dark Slāvic) blood, mixed, nevertheless, fortunately for them, with strains of infinitely superior Letto-Lituanian (old Bākhdhi-Airyānian) and Huguenot blood.

From their earliest beginnings the Kāssi and the various sub-stocks that came of them have always been more or less associated with *hilly regions*—a fact which eloquently differentiates them throughout the ages from what is called the Civilised, or rather the Cultured (as distinguished from the Kultured) world. I do not mean

to say that they have always actually dwelt in hill-country, because they have not. But originally and naturally they were denizens of the Great Central Mountain-ranges : and in their subsequent historical race-names—*e.g.*, Tokhs, Dahae, Ālāmān, and the like, perchance even in the name Alboches—this great significant tradition has usually been preserved. Pre-eminently distinguished in every age and clime for their unlovely characteristics, and their utter incapacity to profit by the lessons of experience (at least from a moral point of view), we can judge what Antiquity thought of them by the fact that, so far as in her lay, always and everywhere she kept them penned up in their highland fastnesses, or restricted to the more desolate habitations of the Earth—save only for those historic interludes during which—as in Babylonia of the 16th century B.C., the so-called Ethiopian Supremacy in Khem and Egypt during the 8th century B.C., and later on in Northern India in the days of Tūshāran, Kūshānian and Hūna supremacy, their ravaging hordes swarmed irresistibly forth and imposed their hideous yoke upon a shuddering Civilised world.

Not always or everywhere have they been what is called Uncivilised. Sometimes, as in the days of Chaldaean Nebuchadrezzar, and even in our own day, they have actually been extraordinarily proficient in the arts and sciences : yet, nevertheless, all down the centuries, from Kāssi to Boches, they have been ever the same—essentially ill-conditioned and savage, a predatory folk, a wild-beast ethnos, enemies of the human race. Never have they succeeded in ridding themselves of this congenital taint. Prosperity, indeed, has ever revealed them *at their worst*. And why? Because in Progress they have never been able to recognise anything but the opportunity for an

unlimited indulgence in their natural brute instincts—in Civilisation nothing but the means whereby more effectively to conduct against their neighbours some deeply-thought-out campaign of widespread and overwhelming agony and desolation, over which they have been brooding, and the orgiastic joys whereof they have been gloatingly dreaming of, for generations; and, in what they apprehend of *Culture* (by them transmuted into *Kultur*), nothing but an excuse for blatant but baseless self-glorification—*Kultur* being simply the deliberate perversion of psychology, natural science, politics, and material progress to fiendishly infamous ends.

Apart from what I have said in my book about the Kāssi and all the various sub-stocks who derived from them, on the lines above sketched out, I have also special chapters on Character, particularly in relation to Spirituality as distinguished from mere Intellectuality and even the Intuitional faculties. I treat of the so-called Civilised and Uncivilised races, and I show how an ethnos may be either, and yet be Barbarous or not Barbarous. And, with regard to the Kāssi and all sub-stocks derived therefrom, I devote a chapter to the subject of their Character, and I show how, from the remote days when they had their birth as a race up to present times, they are and have ever been, *par excellence*, the representatives of Barbarism.

I shall now proceed to deal with the much more interesting, if more complicated, subject of the origins, developments, and diffusions of the so-called Culture-Races.

To this end we must revert to the remote old Mediterranean World, and in particular to Rhodochroia and its dominant inhabitants, the Rosy-Blonds.

LECTURE IV

As already remarked, we are at liberty to believe or not to believe all or most that has gone before on the subject of the Rosy-Blond race, the rise and glory of Atlantis, and the founding of Rhodochroia in the remote old Mediterranean world. It is a matter of mental temperament, and, whichever course we adopt, no great harm is done.

But, at and from the moment that we know for a fact that a beautiful and energetic Rosy-Blond race *did* flourish and were even for ages dominant throughout the Mediterranean World during the times that we are accustomed to regard as Mythological, the situation completely changes. We feel that we are on firmer ground; no longer need we wince in the presence of the "scientific expert critic" with his supercilious demand for "proof"; we can now go full steam ahead.

For, possessed of a goodly array of facts regarding the Past—more or less definite, more or less indefinite—we are just as much entitled as he is to draw therefrom our own conclusions. And if those conclusions are different from his, the world must judge as to which are the more worthy of acceptance—his views, or ours.

In a former Lecture I spoke to you of Poseidōnis—that imperial and wondrous island-continent which is alleged to have sunk bodily beneath the Atlantic wave somewhere about B. C. 9000. Of her fabulously ancient dynasties—her "immortal" kings and exquisite queens—we hear again as the gods and goddesses; of her mighty captains and other renowned personalities, as the heroes and

heroines ; of her innumerable host of lesser, but, in their several ways, intensely fascinating characters, male and female, goddess-born or earth-born, as the divinities, nymphs, naiads, dryads, satyrs, fauns, monsters, and mortals of both sexes, young and old, of every kind and degree ; of Kretan, Romic, Hellenic, Western Asiatic, Airyānian, Indo-Āryan, nay, even Central American and other world-wide lore. Her armies dominated every land. Her navies were supreme at sea. She is even said to have conquered the air. In the arts and sciences generally her triumphs were well-nigh incredible. And lastly, in regard to philosophy, despite her ineffable wickedness, must it not have been she—the Master Minds, the Royal Souls, who were in her midst—who whispered to their earliest migrant possessors the marvellous secrets, the fascinatingly profound mysteries, of Ancient Pantheism, and what, ages afterwards, came to be once more revealed as that matchlessly daring flight of human thought—the doctrine of the Ātmañ, properly understood ?

RHODOCHROIA

It was from a source such as we are almost bound thus to reconstruct in imagination, that Rhodochroia drew her life. Perchance we catch a glimpse of the effulgent era that then irradiated the Mediterranean World in the following words wherewith, on his return from Egypt, Solōn is said to have related the story told to him by the priests of Sais—

“There existed an ancient and celebrated race of people in Greece, the wisdom of whose laws, and the fame of whose valour, are renowned in the sacred writings and ancient annals of Egypt. This heroic race were as highly

celebrated for their exploits by sea as by land, as was evident in their arduous contests with the mighty nation who formerly inhabited the vast island of Atlantis, now buried in the ocean which bears its name..... In succeeding ages, owing to prodigious earthquakes and inundations, all the parts of Greece which your ancestors inhabited were desolated and submerged, and the Atlantic island itself, being suddenly absorbed into the bosom of the ocean, entirely disappeared."

Of course, here the expressions "Greece" and "your ancestors" were absolute misnomers; for the age of which the Saitic priests were speaking ante-dated the period of the birth of Hellas and the origin of the Hellenes by thousands and thousands of years.

Now let us try to envisage Rhodochroia and the environing world in the midst of which, jewel-like, she was set. The area occupied by the principal seat or centre of her power and glory was probably conterminous vaguely with that now covered by the *Ægean* sea and the territories more immediately surrounding it. There she developed into maturity, and thence she diffused her activities far and wide into the outlying countries in every direction. But, as with all other great Civilisations, population increased, and eventually began to press upon the means of subsistence. At last, just as had happened in the case of Posidōnis, as happened subsequently in that of later Hellas, nay, as has also happened in our own national experience, there arrived for Rhodochroia a stage of evolution—a period lasting who shall say how long?—during which she also sent forth stream after stream, first of adventurers and explorers, then of emigrants: tall, rosy-blond, enterprising dolichocephals, who, taking with them some at least of the cultural treasures of their

unique race—its peerless traditions, its dialects, sciences, and arts, its philosophies and faiths, all its distinguishing characteristics, physical, intellectual, intuitional, and spiritual, and (from a worldly point of view, perhaps more valuable than aught else) its pre-eminent capacity for profiting by the lessons of experience—issued forth into what was assuredly for many of them “The Unknown.” Here, I submit—and not in any fancied ethnic diffusions northwards, either on the lines of Sergi’s Eurafrian *cum* Nordic hypothesis, or on those of Rendall’s still more fanciful transmutation of magically northward-transferred Palaeolithic man, short, slight, and dark, into the big-limbed, golden-haired, blue-eyed, blond-complexioned personality of Boreal man—we must look for an explanation of the fact that in the classics we do undoubtedly find hints, and more than hints, of the existence in regions of Europe which for ancient Greek writers would have represented “the North,” and in days which to those writers were remote, of flourishing blond races, tall and heavily built, with fair hair, and eyes that if not blue were at least grey. Take, for instance, the so-called Zeus-Pater-descended worshippers of Hyperborean Apollo. In Zeus-Pater—really the apotheosis of an Age, connected with either Poseidōnis or Rhodochroia—we have a conception equating etymologically with that expressed in the Vedic *Dyaúsh Pitā*. Hence, just as we shall see that the Āryas were an eventual subdivision of migrant Rosy-Blonds who had originally dwelt in Rhodochroia, (*i.e.*, their ancestors had), perhaps as subjects of the mighty and glorious Personification whose memory was subsequently deified under these and similar names, so these newcomers from the *relative* north, *i.e.*, Central Europe, to the extent of their connection through the Zeus-Pater tradition, were simply returned communities of Rosy-Blond stock

whose ancestors, some time in the remote past, had similarly migrated from Rhodochroia, but had gone "North" instead of East, settling in Central Europe, where, of course, they had mixed with the local Broadheads, or "Alpine" man, and had also, in a much later age, fallen in with, or rather had probably been joined by, the people who brought with them from the East the etymon where-out eventually arose the name *Κελτοι*. In Apollo, again—apart from the epithet "Hyperborean," and as distinguished from the very different *Απολλων* that derives, like *Apa-Var-Yān*, from *Āb-Alah-On*—"Mighty Father On"—we possibly see the equivalent of certain aspects of the *Āryan* Sun-god. On this subject, however, I will not further dilate. In my book it is only referred to incidentally in connection with the advent of the *historical*, as distinguished from the *Homeric*, Achæans—an event which I put at not very much earlier than B.C. 578.

RHODOCHROIC

EASTERN ORIGINS AND DEVELOPMENTS

But apart altogether from Rhodochroian developments and diffusions in Europe itself, including perhaps the northern shores of Africa west of Khem, what in my book I am mainly concerned to expound is the all-dominating and all-revolutionising fact that the various partially Blond races of the East, as familiarly known to us since the so-called "Dawn of History," and which we have always hitherto regarded as immemorially, and never anything but, *adscripti glebæ* in the East, were really the result of the eastward diffusion of migrant hosts of these old Mediterranean Rosy-Blonds, or Rhodochroi, and their amalgamation in that East with the *Tūrānian* and "Semitic" (*i.e.*, Eastern Melanochroic) races whom they

found already in possession of it as its autochthonous inhabitants: that, apart from the contribution originally made by the Melanochroi of the Great Central Zone, and by these old Western Asiatic Tūro-Xanthochroi and "Semites" to the world's general stock of Culture, the above-mentioned Rosy-Blonds of Mediterranean Rhodochroia were the original and sole custodians of everything that enters into *our* conception of Civilisation and Spirituality: that some of this original Culture they planted in the territories and imparted to the ethnoi more immediately around them: but that much of it—more than is generally supposed—has come, even to us Western Europeans as we call ourselves, through the hitherto wholly unnoticed, if even known, channels of Return-Waves from the East—*i.e.*, through westward-migrating races (some of them our own unrealised ancestors) who in the East had sprung, or rather polarised gradually, into being, from amalgamations effected between those Culture-laden, eastward-migrated Rosy-Blonds who had had to abandon Rhodochroia as alluded to *supra*, and the autochthonous old possessors of the East, whether Yellow Tūrānians or Eastern Melanochroi. And some, of course, as we have seen, also found its way back to Hellas (though doubtless very much transmogrified) from the more or less remote parts of the *Relative* "North," *i.e.*, Central Europe, whereto it had anciently wandered.

In other words—and here we recall the Zeús-Pater-descended worshippers of "Hyperborean" Apollo—to some extent what Myres calls "Indo-European speech," "names of men and gods," and "institutions of northern origin," but what were really the original dialects of Rhodochroia, names of Rhodochroian kings and other celebrities, and institutions then organically connected with

and expressive of actual Rhodochroian life, spread in very remote times from Mediterranean Rhodochroia straight into the (as we now say) European regions—probably the Grassland stretches—more or less immediately surrounding that once glorious centre of Power and picturesque Culture.

On the other hand, a vast deal of the above-mentioned Culture (dialects, divine and other names, institutions, etc.) went East—borne thither by migrant floods which from time to time welled forth from that same glorious fountain-head in the eastern basis of the Great Midland Sea. Yet, in after ages, some of it found its way back again into Europe—not, however, in one stream, not at the same time, and not in exactly the same forms as those in which it had originally gone abroad, but at various historical epochs, in divers disguises, by different routes, to destinations sometimes far separated : in short, by routes, at times, and in manners wholly and absolutely different from those that we have hitherto had vaguely at the back of our heads in connection with the old, once dominant hypothesis, or rather dogma, of everything in the shape of language, beliefs, and culture generally having come to us on the “Āryan” flood, from the distant East, and in times so remote that nobody has ever troubled to assign to them anything like a definite date.

We must not forget that in those days—the days when migration into the East was in progress from Rhodochroia—the world was just as big and active and dramatic a place as it is to-day. Many more or less momentous happenings were occurring—several more or less brilliant and mighty Civilisations, in more or less widely separated geographical areas, were in course of development, either on the upward or the downward grade—perchance more

than one more or less portentous race-movement or ethnic amalgamation was in progress—at the same time. It is impossible to envisage and trace these out all together. We must take them separately. And the one to which in particular I would now invite your attention, is the mighty flood of migration, or series of migrations, on the part of Rosy-Blond humanity, which, at a critical but probably very long-drawn-out stage of their national evolution, streamed forth from Rhodochroia into Western Asia and the East in general, completely transmuting the latter from whatever it had been before, into that which it was at the time when we first become, as we have hitherto thought, more or less familiarly acquainted with it.

Of these forth-streaming bodies, some, as we have seen, appear to have trekked northward into Central Europe—to come back later on to a completely transformed Mediterranean World in connection with the “Achæan” name; others perhaps pushed north through later Thessaly, Balkania, and the Kimmerian Land; while others certainly migrated *via* Asia Minor into Western Asia. What drove them forth? Adventure? The pursuit of wealth? Organised colonial enterprise? Political, social, and/or economical disorders? Or was it some great convulsion or convulsions of Nature?

Perchance those days were none other than the epoch of the so-called Deukalion Deluge. We can imagine the mainland (*η ηπειρος*) extending before that as far south as Krete itself, which obviously was at one time not an island at all, but the southern boundary of an earlier continental mass. Huxley, it is true, rejects the idea that sudden, widespread, and overwhelming disaster overtook the regions now occupied by the Grecian Archipelago and metamorphosed them into their present broken-up,

islandic aspect. Yet even so, the possibility of such a catastrophe as that which we are now contemplating—one, or a series, sharp enough and prolonged enough to crumple up the central seat of ordered Rhodochroic National Life, wherever that may have been, and to bring about some of the popular dispersions to which I have alluded—is in no way excluded. Huxley's remarks (see *Hasisadra's Adventure*) have reference to a very wide geographical area; much wider than that which I have in view for the purposes of my hypothesis regarding Rhodochroian migrations. Also, in regard to time, his observations reach back to a period much more archæan than any with which we need concern ourselves here. For these reasons, therefore, the total rejection of the idea of some memorable disaster or disasters in the past in pre-Ægean regions seems to me unnecessary on the evidence, if not indeed impossible. I do not see why local subsidences and other disconcerting changes could not have taken place throughout that area, say somewhere about B. C. 9000, even assuming that the present geological formation of the Balkan peninsula, the Ægean, and Asia Minor is the result of imperceptibly slow atmospheric, stream, and other natural action, extending back into a very much remoter age.

Try we now to follow this eastward-flowing stream of assumed Rhodochroian migration. But first let us picture to ourselves the nature and aspect of that East for which it was bound. Most of us, I expect, are firmly convinced that the East and its ethnoi have ever been what we have always imagined them to be, that is, very much what they are to-day, or at least very much what we have been led to believe them to have been since times within the memory of man. If so, we shall have to execute a complete *volte-face*. In the distant days to which we are

now going back, save for one race which I shall name presently, the entire Eastern Hemisphere was occupied by two, and only two, distinct race-stocks—in the northern latitudes by the Yellow Tūrānians, and in the southern latitudes by that type of Black humanity which in India is known as the *Niṣādas*, or autochthons. But here, as elsewhere, haunting the great mountain-ranges whose ramifications extend all over the country, dwelt also the Kāssi, that barbarous and unspeakable ethnos of whose origin and diffusions I have already treated. And, of course, in Western Asia, and perhaps also parts of Arabia, there were the Eastern Melanochroi, or so-called "Semites"—out of whose blendings with the Tūrānians of Western Asia the horrible Kāssi had originated at some early but untraceable date.

But these were all. There were no Babylonians, no Medes, no Persians, no Airyānians, no Āryas, no Sarmatians, no Cathayans—in short, none of the great historic races with whose names and fortunes we have all, more or less, been familiar from our very childhood. Why? Because they were all then unborn. Hitherto nine out of every ten of us have probably been under the impression that these familiar races have *always* been in existence, ever since the dawn of Time. That is a great mistake. I now propose to lift the veil from the long-observed conditions under which they, or at least some of them, sprang into being.

The eastward-bound stream of Rhodochroic migration above referred to seems to have consisted of two distinct branches. Perhaps those who went north *viā* Thessaly eventually turned eastward, and so formed one of these two branches, the other being represented by the migrants who elected to journey *viā* Asia Minor. Or perchance there was originally only one eastwardly-moving stream—the

last-mentioned group—which, when it reached the Amanus, bifurcated. In any case, it is clear that one of these two branches got very little further than Nāharīn, or the “Rivers-Country,” in Northern Syria, where, settling down, and maintaining more or less the purity of its blood, it developed into the Amorites of Yādai. The other and apparently more numerous branch was more enterprising, and passed on into the regions lying on the other side of Euphrates.

Developing their woodland nomenclature as they went—whether by way of Asia Minor and so straight into Western Asia, or *viâ* the Thessalian “grassland” and so round in the same direction—these migrant Rosy-Blonds diffused themselves over the various park-lands to which Myres is so fond of referring, eventually losing all memory of the Sea, which, in *Post-Vedic* India, was only represented by the term *Samūdra*, or “Gathering of Waters”: beyond Euphrates penetrating in amongst the multitudinous yellow-skinned Tūrānians of those parts, and, further south, coming into contact with the Eastern Melanochroi, or Dark Whites, afterwards known as the Semites.

There, in the Wilderness of the Western Orient—either in search of subsistence, or incited by dreams of commercial prosperity, perchance of so-called glory following on forcible conquest—they made new homes for themselves under strange and distant skies, forgetting for ever in course of time their Mediterranean origin, and completely identifying themselves with their Eastern surroundings.

As they advanced (I am not now speaking of the Amomite swarm,) they sojourned for a time, more or less lengthy, in particular regions; or considerable numbers of them even settled down more or less permanently amongst the

Tūrānian aborigines, while the main mass went on and on, ever Eastward.

Each such sojourn or settlement—never, be it observed, amongst the Kāssi of the hills or the wilderness-tracts, but always amongst the more civilised and cultured peoples of the open country or the valleys—resulted, of course, in an amalgamation more or less complete, thus giving rise, according to the stock from whom the Rosy-Blonds took wives, or to whom, perhaps more rarely, they gave their daughters, to an absolutely new and handsome race-type. Its language was naturally a blend, based largely on the mother-tongue, which was usually Tūrānian, though occasionally Rhodochroian, and in any case with a strong tendency to conform more and more to the language of the country.

Prior, however, to these Rosy-Blond settlements and developments, there must already have been considerable interblendings amongst Tūrānians, Kāssi, and Eastern Melanochroi, along the lines of their mutually overlapping margins. Of these, the birth of the Hittite Race (say some time during the Tauric Era, B.C. 4557-2401 $1/3$) was no doubt one of the most noticeable outcomes. Possibly these dates are about $95 \frac{2}{3}$ years too high.

ZAGREUS

The earliest tradition of these eastward-flowing streams of the Rosy-Blond emigration from Rhodochroia—probably connected with times preceding the final break-up of that great fountain-head of ethnic and cultural developments—appears to be enshrined in the legend of Zagreus, the "Horned Child," son of Zeús by his own daughter Perséphonē. For Zeús, of course, we must read Rhodochroia:

and for Perséphonē an early colony issuing thereout and planted somewhere in the neighbourhood of the Zagros highlands. Zagreus was a Statelet that evolved out of this early settlement, and no doubt gave its name to the adjacent hill-range: and the Titans who destroyed it, and whom Zeús subsequently "struck down" for their crime, were the barbarous Kāssi, then dwelling in "Tartarus"—probably the not very distant wilds of Tūrān. From the fact that Zagreus is surnamed the "Horned Child" we may perhaps not unreasonably infer that the State so named was founded early in the Tauric Era. The connected legend of Typhoeus evidently preserves the tradition of the rise and overthrow of some Neo-Titanian ethnos which Rhodochroia had foolishly allowed to evolve out of the conditions created by the great Titan *débauche* which had ended the Titanomachia. In this we possibly see some early act of aggression on the part of the newly arisen Hittites.

Eventually Zagreus is born again under the form of Dionysos, son of Zeūs by Semēlē or some other fair frailty. In other words, further streams of colonists had issued from Rhodochroia. These must have been the "god-like" invaders who, according to Ind's perhaps oldest tradition, found their way into that distant land, and there introduced the Vine, at a period long anterior to the occupation of the Panjāb by the Vedic Āryas.

MITANNI AND MANNU

Apart from anything more or less solid that may be represented by the foregoing two ancient Hellenic myths, the first great amalgamation effected by the migrant Rosy-Blonds from Rhodochroia with the Xanthochroic Tūrānians of Western Asia, seems to have taken place somewhere in the regions stretching between the

Euphratēs (perchance even the Halys) and the southern end of the Kūlzūm, or Caspian Sea, and to have produced the ancestors of the people known to the B. C. 15th century Romiū as the Mitannians, and to the later Assyrians as the Mādā, or Mādāi, *i.e.*, the Medes (Μηδοι, Μαραι, Μεδι).

In this connection, however, we must be particularly cautious and circumspect, because the communities of sorts who eventually went by this last name were not all of one ethnos, nor did they always or all speak the same language, as we shall see in due time.

What is perhaps our first glimpse of this great sub-stock—the Rhodo-Tūrānians—as an ethnos hailing from the regions where *ex hypothesi* they originated, is in connection with the epochal ethnic and political changes that went on in originally Melanochroian, *i.e.*, Semitic, Āgadē, and to a lesser extent in Tūrāno-Melanochroian Sūmer, during say B. C. 2800-2000, when Shār-rū-Gī and Shār-Ganī-Shār-rī entered the country and reorganised it, and inaugurated there an absolutely new era, ethnically, politically, and culturally. I shall have to recur to this later on. Suffice it here to say that it is in this connection that King and others commit their huge mistake of confounding the Amorites with the Semites, and so give out an entirely wrong idea of “Babylonian” origins and developments.

Our next glimpse of the Rhodo-Tūrānians—at the time when they are conventionally thought to have effected the *westward* trend of their diffusion as the Medes, or rather Proto-Medes, originating further east—is in the reign of Thothmēs I (Conv. B.C. 1516-1495), in whose records mention is made of a country called Māthen, Māthēna, or Mitanni, lying within and east

of the great bend of Euphratēs near Niy, thus corresponding with Paddan-Arām, Arām-Nāharāim, or later Upper Mesopotamia, and adjoining the region more specifically known to the Romiū as Nāharin, or the "Rivers-Country," between Euphratēs and Orontēs.

In a subsequent Lecture we shall see how, later on, this region gave birth to the famous names *Hapta Hendū* and *Sapta Sindhavaḥ*.

Myres represents these Mitannians as part of a widespread raid of "Indo-European"-speaking, "Iranian" folk, *moving westward* from the Persian plateau. According to Breasted—

"It was the earliest and westernmost outpost of the Aryan race as yet disclosed to us...The influence and language of Mitanni extended westward to Tunip in the Orontēs valley and eastward to Nineveh. They formed a powerful and cultivated state.....Assyria was as yet but a new and insignificant city-kingdom (*Hist. of Egypt*, p. 263).

Note the expression, "the Aryan race." No meaning can possibly attach to it here, as, after the people who alone were distinctively known as the "Āryas" (the blond ethnos dwelling round Lake Zarah up to B. C. 1151) acquired that name, *they were never heard of west of those regions, whence they undoubtedly passed into, and as undoubtedly never left, India!*

Lt.-Col. Conder, who looks on Mitanni and *Matiēnē* as identical, and equates Mitannian with the Minyan language, speaks of—

"the whole region of Matiene between Lake Van and Syria being then," *i.e.*, the 15th century B. C., "known to the Semitic tribes as the Land of *Khani-rabbat*, perhaps meaning 'of the many khans' or Mongol kings" (*The Hittites*, p. 20).

The name *Matiēnē*, however, belongs to a much later age, and then seems to have denoted only the country immediately east of the Zāgros and south of Lake Ūrumīyeh. Perchance the solution is that in the time say of Thothmēs I the entire country from Niy to the south-western shores of the Caspian belonged to Mitanni, and that in fact Mitanni meant "Country of the Medes," which is also obviously the meaning of *Matiēnē*.

But Conder goes further. He identifies the Mitannians with the Minyans, *i.e.*, the Mannāi of Mannū.

"North of Babylonia and Assyria," he says, "the region of Mitanni stretched between Erzerum and the great Lake Van, and even extended at one time to the river Halys. It is called Matiene by Herodotus, and its inhabitants in 1500 B. C. were Minni or Minyans" (*ib.* p. 100).

According to this—if Mitannians=Medes—the Medes were at one time diffused from the Halys in Asia Minor to Tunip on the Orontēs, and thence right away eastward into later Media (η Μηδια) proper. I am quite willing to agree—understanding by "Medes" the Rhodo-Tūrānian ancestors of the Mitannians. But I wonder whether Conder's Halys idea has originated out of data connected with the long subsequent events of Kyaxārēs's reign! Nevertheless, it by no means follows that the Mitannians and the Minni were identical. The Mannāi of Mannū (who were the Minni) were a small people who had a little country of their own in the hill-territory south-west of Ūrumīyeh, and south-east of Vān. At least, they were certainly there in the days of Tiglath-Pilēser (B. C. 734) and Sārgon II (B. C. 701) when their capital was called Mūzāzir. In the absence, therefore, of evidence to the contrary, the presumption

is that that had always been their seat. Whence it follows that if not ethnically, at any rate politically, they were distinct from the Mitannians, who were a much more widely spread ethnos, and may in fact be regarded as the Proto-Medes.

Doubtless, in support of his view, Conder relies on the letter written by Dūšratta of Mitanni to Amenhotep III (Conv. B. C. 1372-1341), of which he gives a copy and a translation in *The Hittites*, App. II, pp. 192-194. With due respect, however, for his expert knowledge, I venture to think that he has misread this document. If my reading be sounder, it throws a new light on the situation, and confirms my view that, in the 14th century B. C., Mitanni and Mannū were separate and distinct States—the latter much smaller than, and indeed subordinate to, the former. Also, we must no longer call the language of Mitanni Minyan.

We are now confronted with a very curious situation, the correct understanding of which will not only reveal to us how very muddled are the ideas of conventional scholarship in this particular connection, but will also dissipate from our own path whatever obscurities may seem to hang around it.

For we are now approaching the great problem, Who were the Airyānians? Who were the Medes? Who were the Persians? Were the Medes and the Persians ethnically identical? Were both or either of them Airyānians? And lastly, were any of these peoples—Airyānians, Medes, Persians—eastern ethnoi who in course of time trended westward? Or was the truth exactly the other way about? I propose to show that the fixed and ineradicable views hitherto and to this day held by the conventionally learned,

in these connections, are jumbled and upside-down views, and that the time has come when scholarship will do well to reject them out of hand, and accept another and very different picture of the past.

First, however, it will be convenient to interpose a few remarks regarding "Babylonian" origins and developments. This, then, will form the subject of my next Lecture.

LECTURE V

As regards ethnic and other origins and developments in Western Asia—particularly throughout the valleys of the Tigris and Euphrates and their immediate neighbourhood—the view now dominant in orthodox and more or less authoritative or at least influential circles, may be gathered from the following quotation from *The Ancient East* (Home University Library), by D. G. Hogarth, M.A., F.B.A., F.S.A., Keeper of the Ashmolean Museum, Oxford. The earliest centre of power in Western Asia to develop foreign empire was, he tells us—

“the region which would be known later as Babylonia from the name of the city which in historic times dominated it, but, as we now know, was neither an early seat of power nor the parent of its distinctive local civilization. This honour, if due to any one city, should be credited to Ur, whose also was the first and the only truly ‘Babylonian’ empire. The primacy of Babylonia had not been the work of its aboriginal Sumerian population, the authors of what was highest in the local culture, but of Semitic intruders from a comparatively barbarous region; nor again, had it been the work of the earliest of these intruders (if we follow those who now deny that the dominion of Sargon of Akkad and his son Naram-Sin ever extended beyond the lower basins of the Twin Rivers), but of peoples who entered with a second series of Semitic waves. These surged out of Arabia, eternal motherland of vigorous migrants, in the middle centuries of the third millennium B.C. While this migration swamped South Syria with ‘Canaanites,’ it ultimately

gave to Egypt the Hyksos or 'Shepherd Kings,' to Assyria its permanent Semitic population, and to Sumer and Akkad what later chroniclers called the First Babylonian Dynasty. Since, however, those Semitic interlopers had no civilization of their own comparable with either the contemporary Egyptian or the Sumerian (long ago adopted by earlier Semitic immigrants), they inevitably and quickly assimilated both these civilizations as they settled down" (pp. 21-23).

"At the same time," continues Hogarth, "they did not lose, at least not in Mesopotamia, which was already half Semitized, certain Bedāwi ideas and instincts, which would profoundly affect their later history" (p. 23).

In this last connection he proceeds to refer, first, to what he calls Super-Monotheism, or belief in a paramount Father-God, and secondly, to what he calls "the custom of the razzia or summer raid, which is still obligatory in Arabia on all men of vigour and spirit," and which, he says, "was held in equal honour by the ancient Semitic world"—in fact, was brought with them by the above-mentioned migrant "waves" when they surged up into Western Asia from Arabia. For instance, says Hogarth—

"Chederlaomer, Amraphel and the other three kings were fulfilling their annual obligation in the Jordan valley when Hebrew tradition believed that they met with Abraham; and if, as seems agreed, Amraphel was Hammurabi himself, that tradition proves the custom of the razzia well established under the First Babylonian Dynasty" (pp. 24-25).

We *have* to listen to this sort of thing, because of the reputation of the writer; but it is all pure bunkum. In the first place—apart from an utterly wrong and fantastic conception regarding the "Semites," as to which

I shall have more to say anon—Hogarth's suggestion, or rather allegation, of a Bedāwi origin for the idea of a "paramount Father-God" is nonsense. Hogarth does not seem to know who, and what kind of creatures, the Bedāwi were, and indeed are. Besides, the idea of God, regarded as the, or an, Almighty Father, never came out of any Arabia, Bedāwi or otherwise. Since times from which the memory of man—in particular Melanochroic man—ran not to the contrary, such a conception of the deity had been familiar, nay, dominant, throughout the Great Central Zone: and if it was known at all in some parts of Arabia, that would only have been because ethnically those parts were to some extent Melanochroic. It was common thought in the Tigris and Euphrates valley, and was a sure find all over the Old Mediterranean World, even right up to the days of Hellenic beginnings. In short, all these grandiose but nebulous ideas regarding successive waves of migration surging out of Arabia as the "eternal motherland of vigorous migrants," and so giving rise to primary Semitic origins in Western Asia, and especially in the Tigris-Euphrates valleys' country, but also to the "Canaanites" of Southern Syria, the Hyksōs, the Assyrians, and the so-called First Babylonian Dynasty, we may brush wholly and unhesitatingly aside.

In particular I reject Hogarth's remarks regarding Chedorlaomer and Amraphel in connection with his "razzia" notion—especially his statement that, if Amraphel and Hammurābi were identical (which they undoubtedly were), the Hebrew tradition concerning them and Abraham "proves the custom of the razzia well established under the First Babylonian Dynasty." It does nothing of the sort; and for a very sufficient reason. The raiders on the occasion referred to, were not the "Semitic" Babylonian

Dynasty at all, but the non-“Semitic” Kāssites of Elām under Kūdūr-Lagamār (Chedor-laomer); and Hammurābi, or Amraphel (the then representative of the Babylonian Dynasty), was present, not as a principal, or even voluntarily, but as a captive in the hands of his master for the time being, Kūdūr-Lagamār! In these circumstances Hogarth’s whole position breaks up, and with it goes everything else that is founded on it. As a matter of fact, too, that “razzia” wheeze—like Myres’s “grassland” fad—is simply worked to death—being brought in everywhere, on the slightest provocation, by writer after writer, in approved “follow-my-leader” style.

What, then, were the ethnic and other origins and developments of “Babylonia”?

If the Elamites were Kāssi (as they undoubtedly were), who were the inhabitants of the valleys of the Twin Rivers? Even specialists seem by no means agreed as to the race—whether Mongols, Kāssi, or “Semites”—who in that part of the world were in the ascendant at particular periods in those very remote days. And, to add to our difficulties, we find authorities like Meyer, Jastrow, Conder, nay, even King, contributing by their acceptance to the propagation of a most astounding conception of the “Semite” as an ethnic entity. For amongst the Semites they positively include the Amorites!—though the Semites were unquestionably Melanochroi, while the Amorites were as undoubtedly what I am calling Rhodochroi, *i.e.*, Rosy-Blonds! The result is that when these influential writers speak, as they do, of *Semitic* invasions of Kish, Agadē, and other neighbouring regions by successive waves of *Amoritic* aggression, we are hopelessly bewildered—*i.e.*, we would have been, had we not seen our own way clearly, and were we not independent enough to take it. For now

—if we walk by the light of these guides—we cannot be sure whether these in-sweeping hosts were *Semites misrepresented as Rhodochroi*, or *Amorites misrepresented as Melanochroi* ! These are our staggering alternatives : and did we accept either, we would have on our hands a freak. That I am not doing Mr. Leonard King an injustice, let his own words testify. The quotation is too long for insertion here, but I refer to *A History of Sumer and Akkad*, 1910, by L. W. King, p. 55.

Nothing could be more clearly expressed : but the visions of chaos that it opens up are simply appalling. Mr. King seems to be quite unconscious of the possibility that there is any alternative to his view that, because the immigrants arrived *viâ* the north-west, they must have been the early Semites of “Babylonia” hitherto regarded as such, and that, because they are said to have been a “fair” ethnoses, they must have been Amorites. Whence, no doubt, his and others’ conclusion that Amorites = Western Semites.

Professor Flinders Petrie plays about with the name “Amorite” in a way of his own, and contributes not a little to the general confusion (*Eastern Exploration*, 1918, p. 24).

You will remember that for me the Semites were nothing more or less than those autochthonous Melanochroi of the Great Central Zone who dwelt at its extreme eastern end, resting in Western Asia and parts of Arabia : and it is hardly necessary to remind you that the name “Semites” is simply the outcome of the now exploded ideas which our elders of a generation or two back attached to the artificial ethnography of *Genesis* x, and therefore, as some are so fond of saying, has “no scientific value whatever”

Now, so very ancient is Akkado-Sūmerian Civilisation known to have been (I am putting altogether out of account the very earliest denizens who used clay sickles), that it seems quite natural to suppose that the first Civilisation in Western Asia was, through the Sūmerians, what we may agree to call autochthonous Tūrānian. Even this however, is by no means clear. Possibly, as autochthons within their own sphere, the Eastern Melanochroi were as ancient as the Tūrānians. For the present we may leave the question open.

At p. ix of his book already cited Mr. King says—

“The early history of Sumer and Akkad is dominated by the racial conflict between Semites and Sumerians, in the course of which the latter were gradually worsted. The foundation of the Babylonian monarchy marks the close of the political career of the Sumerians as a race, although.....their cultural achievements long survived them in the later civilizations of Western Asia.”

Of course, what we make of the fact here referred to, depends entirely upon our own specific conception of who and what the “Semite” was. Mr. King and other writers say he was an Amorite. I say he was *not* an Amorite. He was an Eastern Melanochroite: and, so far as the inhabitants of early Agadē were really Semites, they must have been Melanochroi. But the fair newcomers from the north-west who hitherto have commonly been called “Semites,” and, by Mr. King, Amorites, or “Western Semites,” seem to me to have been neither Semites in my sense of the word, nor Amorites. Yet I am convinced they were not without some Rhodochroian blood in their veins. This will require a little explanation.

Thinking only in periods, as Mr. King does, let us pass briefly in review our present data of knowledge regarding

the dawn of civilisation in the Tigris-Euphrates country. The latest discoveries, we are informed, take us back vaguely to say Conv. B.C. 3400-2800, when, flitting about the northern regions afterwards known as Agadē, or Akkad ("Uplands"), may be seen a number of shadowy rulers, from a patesi, or viceroy, named Utag (Who, in those days, was his suzerain?), to a king named Enbi-Ishtar: and, parallel with the latter half of these, are traceable a still greater number of names—kings and patesis in the South, at Lagash, Umma, Erech and Ur.

Then, from Conv. B. C. 2750-2700, comes the *Dynasty of Kish*, in the centre of the "Uplands," and about level with the later Babylon. This line was possibly founded by the outlander Shārrū-Gī (a Rhodo-Tūrānian), and consisted of 3 kings, so far as yet known, with a parallel to the 2nd king in Lagash, and also one in Umma. The name *Kish* reminds us of *Kūsh*, and suggests the idea that, before Shārrū-Gī's advent, the land had been under Kāssite domination, and that Shārrū-Gī's dynasty merely adopted or otherwise acquired the name.

Next, *cir.* Conv. B. C. 2650-2450 (or, as Petrie maintains, *cir.* B. C. 3750), comes the *Dynasty of Akkad*—"Semitic" for Sūmerian *Agadē*, or, as I prefer to say, Rhodo-Tūrānian for Semitic, *i.e.*, Eastern Melanochroic, *Agadē*—founded by Shār-Ganī-Shārri (better known as Sārgon of Akkad), also an outlander and a Rhodo-Tūrānian, who was succeeded by his equally famous son, Narām-Sin, or Narām-Ākhū. This great line shows continuous parallels of patesis in Lagash, and also, towards the end, a patesi at Umma. It was during this era that, for political purposes, the "Uplands" became distinctively known as Akkad, and the southern plains as Sūmer. The name *Babylon*, of course, had not yet arisen.

Then (still speaking in round numbers) from Conv. B. C. 2400 to B. C. 2350, follows the renowned and powerful *Dynasty of Ur* (though not yet "Ur of the Chaldees"), lasting for 117 or 119 years, with continuous parallels of patesis in Lagash, and one at Umma. It was by this dynasty that the dual title, "King of Sūmer and Akkad" was first regularly assumed. It represented a Sūmerian, or perhaps a Sūmero-Melanochoian, *i.e.*, a Tūrāno-Semitic, Revival. One of its greatest monarchs was Dūngī, who, amongst other achievements, is said to have subjugated the barbarous Kāssi of the eastern highlands. All "Babylonia," and more, was thus under the sway of this vigorous and enlightened line. Yet was Ur overthrown by a Kāssite uprising and invasion. This, however, only freed Elām from Sūmero-Akkadian control. It did not, at that time, give the Kāssi the mastery of "Babylonia."

Next, from Conv. B. C. 2325, to B. C. 2100, we hear of the *Dynasty of Isin* in Sūmer, lasting for some 225 years, with 2 isolated parallels—one a king of Larsa and Ur, the other Sūmū-Ilū, king of Ur. It also was seemingly Sūmero-Melanochoian. Isbi-Ūra, founder of the line, quickly shook off the Kāssites, and established his rule throughout the valleys, making his own city the capital. The dynasty appears to have undergone many vicissitudes, and much of its history still remains unravelled. According to King it possibly overlapped the commencement of the *First Dynasty of Babylon*; but he dates its end approximately B. C. 2100, and prefers the view that Isin fell before the rise of the Babylonian Monarchy.

This last-mentioned event, as we have seen, King dates *cir.* B. C. 2050. The founder was Sūmū-Ābū, and it was about then, or perhaps somewhat later, that the name Babylon (*Bāb-Ilū*—"God's Gate," or "Gate of El")

first appears in history, replacing *Tintir-Kī* and *Kā-Dimir-Rā*—"Place of Life."

This renowned dynasty is said to have represented a "Semitic" Restoration. Here, of course, we step on to very quaky ground. By "Semitic," King and his followers mean Amoritic. I say that by introducing that name thus, what he is really telling us is that by what *he* calls "Semitic" *we* must understand Rhodo-Tūrānian. By "Semitic" *I* mean Eastern Melanochroic—the *Dark-Whites* of Western Asia and parts of Arabia.

The rock-bottom fact seems to be that about this time (Conv. B. C. 2050) the people of Babylonian Akkad were *neither Rhodo-Tūrānian nor Semitic, i.e., Eastern Melanochroic*: but in them these two formerly distinct stocks had become fused into *one new homogeneous ethnos*—probably dominantly Semitic as regards numbers, but of a kind very different from the old pure Eastern Melanochroi: for in these circumstances it is always the characteristics of the generally more multitudinous aborigines that prevail. Thus, the so-called "Babylonian Semites" were a very special breed.

In the time of this dynasty, especially during the reign of Khammurābi, Kāssite activities were very daring and ubiquitous—particularly those conducted by Rīm-Sin, one of the brothers of Kūdūr-Lagamar. We need be in no way surprised, therefore, when, in *Genesis* xi. 28, we read that in the period preceding the arrival in Haran (Rhodo-Tūrānian Mitanni) of the Aamū community subsequently called the '*Ibr-Aamū*,' '*Abr-Aamū*,' Abramū, or Abramites, Ur was known as "Ur of the Chaldees," for that meant nothing more or less than "Ur of the Kaldā, Kardā, or Kasdā," *i.e.*, "Ur of the Kāssi."

Meanwhile, away down in southern Sūmer, in the "Country of the Sea," there had been flourishing a dynasty—Semitic (*i.e.*, Eastern Melanochroic), or perhaps Sūmerian, or possibly Sūmero-Semitic, I am not sure which—called the *Sesken Dynasty*. It seems to have been founded about Conv. B. C. 1884 by Ilūma-Ilū, a contemporary of Samsū-ilūna of the *First Dynasty of Babylon*, and to have come to an end in Conv. B. C. 1526 under Ea-gamil, who was overthrown by Ūlām-Būriash of Elām, son of Būrna-Būriash "the king." Ūlām-Būriash thereupon took possession of Ea-gamil's kingdom. By thus establishing Kāssite dominion in the extreme south, he merely revived what had previously existed there, at Ur, *cir.* Conv. B. C. 1996-1921.

Now, whatever may be thought about the earlier of these ancient dynasties, it would seem that the establishment of the *Dynasty of Kish* is regarded by our authorities as having been probably, and that of the *Dynasty of Akkad* as having been certainly, the result of "invasions" from the North-West. By the majority of writers, including Myres, these "invaders" are usually described as "Semites." If they were really Semites, they must have been Eastern Melanochroi. But were they? *Sub nom.* "Western Semites," King identifies them with the Amorites!—whereby all is thrown into confusion: for the Amorites were *not* Melanochroi, *i.e.*, not Dark-Whites, but beautiful Rosy-Blonds, or Rhodochroi.

The question is, under this ambiguous name of "Semites," does Mr. King wish us to understand that Shārrū-Gī and Shār-Ganī-Shārrī, for instance, and their followers, were Rhodochroi like the Amorites, or Eastern Melanochroi like the genuine Semites? Conder renders confusion even worse confounded by calling these dim old

celebrities "Mongols!" From the mountains of Media he brings them as conquerors to Ur: and he even appears to represent Sārgon of Agadē as having belonged to the Sūmerian, *i.e.*, Tūrānian, race, and as having proceeded out of, and founded Agadē from, Ur! (*The Hittites*, pp. 1 *et seq.*). To be just, however, it should be stated that Conder was writing thus in 1898, and that perhaps he knows better now. Nevertheless, he is probably still a believer in the doctrine that the Amorites were "Semites." But what, at least in 1898, did Conder mean by the term "Mongols?" Pure Tūrānians, like the autochthons of Nūm-Mā (Si-Nim) and Western Asia? Or half-Tūrānians, like the Kāssi? Or quarter-Tūrānians, like say the Hittites?

Here, then, we have all these writers, save Conder, recognising that Shārrū-Gī and Shār-Gani-Shārri and their congeners had a touch of the Rhodochroic element in their ethnic constitution, though the way they express that belief is by having recourse to their Amorite Hypothesis: and again we have Conder recognising that there was something Xanthochroic or Tūrānian—he calls it Mongolian—about them, and illustrating it by his Medo-Sūmerian Hypothesis.

For myself, I am delighted. It is just the wrong direction whence, from opposite points, each of these two quite different lines of opinion approaches the subject under discussion, which enables me to put 2 and 2 together, and so form a hypothesis of my own. Each of them by itself leads nowhere, unless it be to destruction. The two together, however, are full of significance, and point to a complete unravelment of what would otherwise have been a hopeless tangle.

Shār-Ganī-Shārri and his followers, we know, styled themselves rulers of the "dark-faced," or "black-head" people. What can we extract from this? The former expression excludes the supposition that the race subjected by the "invaders" were Tūrānians: but, on the other hand, "black-heads" might very well indicate Tūrānians—*unless* the latter were accustomed to shave their heads. Either rendering, of course, might denote Eastern Melanochroi, or Semites properly so called: in which case the "invaders" could not have been Semites too—for they obviously drew a distinction between themselves and the "conquered," *i.e.*, considered themselves a *fair* race, superposing themselves upon an at least comparatively *dark* race. Now, as a matter of fact, as we are told by Mr. King himself, the Sūmerians *did* shave their heads. Hence the subject race referred to by the "invaders" could not have been Sūmerians.

Then what about the "invaders" themselves? Presumably a *fair* folk, could they—apart from all questions regarding the Amorites—have been Rhodochroi, or partially Rhodochroic? Was there in existence, anywhere in the neighbourhood, but preferably in or *vid* the North-West, any ethnos of that type from whom they might have originated? A gleam of light is shed by the information that they were familiar with the bear, the wolf, and the tiger. This again puts the Eastern Melanochroi, or true Semites, out of court, and casts us back upon a choice between—

(1) the Kāssi, which would give Conder some sort of excuse for imagining that the "invaders" were Mongols, though, in addition to their Tūrānian blood, the Kāssi also came of early Melanochroic Stock;

(2) a fresh swarm of pure Tūrānians ; which, however, may be dismissed as very improbable ; and,

(3) some early representatives of the partially Tūrānian partially Rhodochroic race who were afterwards known in Upper Mesopotamia as the Rhodo-Tūrānian Mitannians.

The Kāssi hypothesis may be rejected : as the Kāssi, though of dirty-white, or rather yellowish complexion, were not exactly what we really mean by a *fair* race, *i.e.*, *blond*, or *quasi-blond*. The Amorite hypothesis must also be excluded, unhesitatingly : as that ethnos did not exhibit any feature of what Conder calls the Mongol type.

If, then, Shārrū-Gī and Shār-Ganī-Shārri and their followers were neither pure Tūrānians from the East or North, nor Sūmerians from Ur, nor genuine Semites in the sense of being Eastern Melanochroi, nor Kāssi, nor Amorites, *they were probably Rhodo-Tūrānians from the regions of Nāharīna, or "Rivers Country" (Paddan-Arām, in the north-west.* And this, in fact, is what I submit they were and must have been—*Proto-Medes of an ethnic type similar to, nay, identical with, that of the Mitannians of the 15-14th centuries B. C., but with an original country, or area of characterisation, much wider than Mitanni.* Doubtless it was their partially Rhodochroic descent and *quasi-blondness* which misled Mr. King into imagining that they were Amorites. Similarly, it was doubtless their partially Tūrānian descent which misled Conder into imagining that they were "Mongols." The further confused idea on the part of our authorities, that these "invaders" from the north-west were also "Semites," is, I presume, due to the fact that, in the matter of the inhabitants of early "Babylonia," the orthodox scheme of thought has hitherto contemplated 3 and only 3 main ethnic types, which even specialists cannot get out of their

minds—(1) the original Tūrānians, represented by the Sūmerians, (2) the Kāssi, aggressing from Elām, though it is not very clear under what ethnic category these are placed, and (3) immigrant “Semites,” for choice sweeping up originally in successive waves from the South, especially Arabia—that “eternal grandmother” of the Semitic race!—and so embracing the “Canaanite” world, including apparently the Amorites—but also eventually pressing in, as Amorites, or “Western Semites,” from the Syrian side.

It was known that strangers arrived from or *via* the north-west who were clearly distinguishable, not only from the previously settled Sūmerians, but also, perchance less clearly, from the Kāssi. But nobody had ever dreamt of these Rhodo-Tūrānians, whose existence and importance I am now venturing to reveal. Without more ado, therefore, it has been assumed that it must have been the “Semitic” immigrants, known to have been dwelling in the land in the days of Babylon, who thus, at an earlier date, came in as “invaders.” That assumption made, Mr. King’s theory (or is it now a dogma?) that they were Amorites, and Conder’s theory that they were “Mongols,” easily followed as simple extensions of the initial standpoint. And of course, when once a scholar of Mr. King’s calibre adopts a position, not only the lay public but savants of all degrees of erudition naturally crowd round him—and, to dislodge them, no little strategic skill, plus very effective modern artillery and unlimited munitions, are requisite. Can we supply these? I think so.

Who were the “dark-faced,” “black-headed” people dwelling in northern “Babylonia” at the time when Shārrū-Gī and Shār-Ganī-Shārrī are said to have swept down from the north-west and subjected Agadē to their sway? Not Sūmerians—because the Sūmerians were not

"dark-faced"; and, as they always shaved their heads, they could not have been indicated by the expression "black-heads," either. I submit that the people in question were the Eastern Melanochroi, then already long settled in the land, perhaps autochthons; and that it was they—the "invaded," not the "invaders"—who were the Semites, *i.e.*, Semites in the only true and possible sense of the word.

Shārrū-Gi and Shār-Ganī-Shārri and their followers are usually spoken of as *invaders* and *conquerors*: but I venture to suggest that this view might now with advantage be reconsidered. Rather do the Dar'k-White Agadēans of that period—the epoch of the advent of the Rhodo-Tūrānians—seem to have formally invited them in at a time of crisis, and requested them to undertake the protection, re-organisation, and administration of the country. Indeed, my suggestion is that the Agadēans of that day were not only Eastern Melanochroi, and in that view Semites, but were also none other than those "black-headed ones" who are mentioned in line 32 of the *Tablet of the Fifty-one Names*, as quoted by Pinches at p. 43 of *The Religion of Babylonia and Assyria* (Religions Ancient and Modern), 1906.

It is said that in the founding of the *First Dynasty of Babylon* and the rise of Babylon itself, we see a revival of "Semitic" power and culture. And so, no doubt, we do: but not in the sense meant by Pinches and the other authorities. It was no longer even the same old Semitism in my sense of the word, *i.e.*, no longer the power and culture, alone, of the original old Eastern Melanochroi. There had been a tremendous metamorphosis. After the first Rhodo-Tūrānian Intervention—say under Shārrū-Gi, or perhaps even his shadowy predecessors—a long interval

probably elapsed before any racial fusion took place, feelings of race-pride doubtless inducing the fair-skinned super-men to keep themselves separate as an ethnos for as long as they could from the Dark-Whites over whom they had thus come to bear rule. Eventually, however, such a fusion was a fact: so that, let us say not long after the establishment of the *First Dynasty of Babylon*, *cir.* B.C. 2050, the country as a whole must have been peopled somewhat as follows—

(1) In Sūmer, or the South, by a mixed populace of Sūmerians, or aboriginal Tūrānians, and downward-trended (or sea-arrived) Eastern Melanochroi, or Semites, and (2) in Akkad, or the North, by a mixed populace of Eastern Melanochroi, or Semites (the “black-headed ones” of the above-cited *Tablet*), and fair-skinned Rhodo-Tūrānians

We may even assume that, just as the Normans were practically absorbed by the Britons and Anglo-Saxons, and so produced the English type, so here the Rhodo-Tūrānian element practically disappeared amongst, while at the same time it modified, the more multitudinous Eastern Melanochroic, or Semitic, population—thus producing the “Babylonian Semitic Type” of the period when Babylon was founded, which just then became dominant throughout the land and so remained for a time. This is the ethnic type which our authorities, without knowing its true composition, have always hitherto regarded as “the Semitic type,” and equated with the Amoritic stock.

Moreover, we must not forget that Nūm-mā, or Si-nim, the “Country of the Wolf,” afterwards, under the name of E-i-lām, or Eil-ām known as the “Highlands,” then inhabited by that powerful but essentially barbarous Tūrāno-Melanochroic race, the Kāssi, was close by, and that a considerable strain of this wild and debased blood entered into the ethnic constitution of the country, both

in the north and in the south—indeed, in Sūmer perhaps more noticeably than in Akkad. Particularly must this have been the case in the days of the Kāssite Supremacy, say in and after the 16th century B.C. Chaldæa was essentially Kāssite. In view of all the foregoing considerations, it is a question whether the later derivative Assyrians—usually credited with an Arabo-“Semitic” origin, in the old sense of “Semitic”—were not ethnically more akin to the Rhodo-Tūrānians than to the Eastern Melanochroi, but with a very strong dash of Kāssite blood. Before we can come to any satisfactory conclusion on this head, we shall probably require further data. My inclination, however, is to regard them now in this light.

According to Mr. King, Sūmer was the principal source of Babylonian Civilisation. The literature of Babylonia and Assyria, he says, is based almost throughout on Sūmerian originals: and the ancient ritual of the Sūmerian cults survived in the later temples of both countries. But, by “Sumerian civilisation,” Mr. King naturally (at least so I suppose) means the civilisation preceding what *he* calls “Semitic” civilisation. Hence, if the latter was *not* “Semitic” at all, but Rhodo-Tūrānian, it was as a matter of fact preceded by Semitic Civilisation in *my* sense of the term. Thus, the basis of Babylonian Civilisation would seem to have been really Semitic in this sense, not Sūmerian. I do not, however, here wish to be understood as saying that Sūmerian Civilisation proper was not the local predecessor of Eastern Melanochroian, *i.e.*, true Semitic, Civilisation, or even that the latter had nothing in it of the former. On the contrary, it was full of it. I only say that, from the standpoint of cultural dominance, general influence, and power, the Age immediately preceding Babylon can only be described as a Semitic age (in *my*

sense of the word Semitic), not as a Sūmerian age. Particularly must this have been so in early Agadē. Also, it must be remembered, as regards the question, Which were locally older, the Sūmerians, or the Eastern Melanochroi?—we have decided to leave it open for the present.

LECTURE VI

In a previous Lecture we essayed to follow the main stream of Rosy-Blond migration from Mediterranean Rhodochroia, which flowed out eastward, say about B.C. 9000. That is an entirely fanciful and arbitrary date: but it will serve present purposes well enough. We saw that that main stream bifurcated—one branch settling down in north Syria as the Amorites of Yādai, the other crossing the Euphrates, and, settling down amongst and amalgamating with the autochthonous Tūrānians, eventually giving birth to the sub-stock whom I call the Rhodo-Tūrānians of Western Asia. And there, for a moment, we stopped, in order to glance, as it were *en route*, at the subject of “Babylonian” origins and developments. Let us now return to our eastward-bound flood of migrant Rosy-Blonds.

We have seen that it was out of Rhodo-Tūrānia (as we may call it) that those famous re-organisers of the remote old Tigris-Euphrates Valley’s country issued—Shārrū-Gī and Shār-Ganī-Sharri and their followers. We also noticed incidentally that eventually, say in the 15-14th centuries B.C., Rhodo-Tūrānia (the Paddan-Arām and Home-land of Abraham, Isaac, and Jacob; probably the dominions of Tidal King of Nations; and probably also the realm over which Kūshān-rishathaim held sway) was represented by the country known to the Romiū as Mitanni.

We are now confronted with a very curious situation, the correct understanding of which will not only reveal to us

how very muddled are the fixed ideas of conventional scholarship in this particular connection, but will also clear away some of the dimness on our own glasses.

Breasted speaks of the Mitannians as "Warriors of Iran," and as "Iranians" of "Aryan race." They were neither the one nor the other. To have been "Iranians" they must have been Airyānians; and this they were not. As for the "Aryan race," there was no such entity, except in the very special and limited sense attaching to the Āryas of Zarah-Lake Land (Sēistān). Hence, for the Mitannians to have been of "Aryan race," they must have been Āryas; and this too they were not. Who, then, were the Airyānians? And who were the Āryas? As for the *name* "Airyānians," the explanation is simple. Like Nūm-Mā, Si-Nim, and E-i-lām, it means "Highlands." Nūm-Mā and Si-Nim literally mean "Wolf-Country"—the former in Sūmerian or Akkadian, the latter in Hittite. These regions, for the most part wilderness-country, but also in part mountainous, were originally the haunts of the Kāssi. Later on, however, they—as also E-i-lām, another home-land of the Kāssi—acquired the secondary meaning of "Highlands." In Kāssite, as in ancient Romic and other ancient languages, *l* and *r* were interchangeable. Hence, E-i-rām, or E-i-rān = A-i-rām or A-i-rān, was really nothing but a form of Elām. But, as the *l* in Elām was apparently liquid (*e.g.* Elyām), E-i-rām, or E-i-rān, became E-i-ryām, or E-i-ryān: hence Airyān. So much, then, for the name. Now for the people.

Airyānia (later Bākhdi and Sogdiana country) was nothing but the last phase of the age-long and momentous progress, ever eastward, of those migrating Rhodochroi from whom, as we have just seen, had sprung at an earlier

epoch the Rhodo-Tūrānians of Western Asia. Being the main-stock from which branch-communities were thus from time to time thrown off, we may assume that these migrant Rhodochroi had more or less retained, not only their original Mediterranean traditions, legends, and culture, but also the purity of their blood. That is, they practically remained Rosy-Blonds.

In this last stage of their wanderings we see them settled, not only, at first, in the regions just mentioned—which it will now be convenient to call by their eventual name Airyavō-Vaēja, or the “Airyānian Homeland”—but later on, though under a slightly changed name, also in the country round about Lake Zarah, and in Sapta-Sindhavaḥ, or the “Land of the Seven Rivers,” though I do not think it was they who gave this latter its name. More definitely, Zarah-land (long afterwards Zarah-Angia, or Zrangia, corrupted into Drangia) is identifiable with old *Sākhesani Sākāsīna*, or *Sāghestān*, i.e., modern Seistān; and Sapta-Sindhavaḥ was an early name for the country now known to us as the Pañjāb, or “Land of the Five Rivers.” In Avestan times, amongst Avestan speakers, the name Sapta-Sindhavaḥ existed in the form Hapta-Hendū—supposed to be a later, but in reality, as I now suggest, the older form. Indeed, it seems highly probable, if not certain, that in this old “H” form, and apart perhaps from the number of the streams, the name “Rivers Land” was long known in and associated with some particular region of Airyavō-Vaēja, and this *before* the migration of a portion of the community to, and their settlement in, the Indus Valley. For instance, there seems little doubt that the Zarah-Lake country once went by that name. Nay, so full of river-systems appears to have been all that part of the world, that it is by no means impossible that

Airyavō-Vaēja itself was once familiarly so styled—not indeed by the Airyānians or the Āryas, but by another group of peoples who eventually, in popular belief, though not in fact, got mixed up and identified with the Āryas. Thus, whatever its precise form, “Rivers-Land,” “Land of the 7 Rivers,” or “Land of the 5 Rivers,” may in reality from a very early date have been, as it certainly became later, a distinctively territorial but movable and national designation—one, in short, by which we can trace the migrations of portions at least of the original ethnos, and at the same time identify the unmoved main-stock.

First, then, we find these pure Rhodochroi, or Rosy-Blonds, settled in Airyavō-Vaēja. Secondly—but whether as the result of religious or political schisms, expanding population, or other economic difficulties, nobody now knows—we find a large body of these same Rosy-Blonds (here known as the *śūkla* or *svityam* Āryas) dwelling in the Zarah-Lake country. But they are also diffused even further afield. By way of overflow some of them have wandered off east, and may be seen settled in the territories watered by the upper tributaries of the Indus—their manners, customs, and beliefs, in some respects, appearing rather unaccountably to have reverted to more primitive but not unbeautiful or undignified types. Finally—some indefinite time after but not very long after B.C. 1151—we behold the Āryas altogether abandoning the Zarah-Lake country, and transferring themselves bodily to the new eastern settlements. Ancient Romic records, in my belief, throw a brilliant flash-light into the obscurity that has hitherto palled these interesting race-movements. What was it that induced or compelled the Āryas thus to abandon Zarah-Lake Land? Briefly the explanation is as follows.

Early in the reign of Rāmēsēs III tremendous disturbances in the Levant and especially in that part of northern Syria which was then known as Nāharīn, or "The Rivers Country" (mark this name), had violently uprooted and expelled from their homes divers ethnoi, amongst them having been the Yādai Amorites. For some unexplained reason these expatriated peoples plunged off eastward, eventually halting on the confines of Airyavō-Vaēja and Zarah-Lake Land. Strange to say, accompanying them was a very powerful body of Pūlāsathū, or Pūrā-Satiū ("People of Pūlā, or Pūrā")—the nation who had been the head and front of the then recent assault on Khem. When these scattered ethnoi arrived in Airyān, they were found to consist of 5 distinct races, called respectively the Pūrūs, or Pūravās, the Yādūs, or Yādavās, the Tūrvasas, the Anūs, and the Drūhyūs. It is an enthralling subject; but here I cannot go into it as I would. Suffice it to say that in the Pūrūs we see the Philistines, and in the Yādūs the Yādai Amorites. Now, the country from which these ethnoi had fled so precipitately was known as "The Rivers' Land." This name therefore they brought with them—and hence it is that, in lands that afterwards became Avestan, we find such names as Hapta-Hendū, Harah-Vaiti, Zarah, and so forth. Hence also, later on and further east, we find the same names in another dialect—*e.g.*, Sapta-Sindhavah, Sarasvati (there are at least 4 known Sarasvatis), Sarayū, and the like. I must make you a present of these data and suggestions. You will, I am sure, be deeply interested in them. I can but trust that they will prove a quarry into which those of you who engage in original research will dig with ever increasing enthusiasm.

To revert. Our present task is to ascertain who and what the Medes and the Persians really were. From

an ethnic point of view neither the one nor the other had anything whatever to do with either the Airyānians of Airyavō-Vaēja or the Āryas of Zarah-Lake Land: though in text-books and other works, authoritative and otherwise, nothing is commoner than the statement that, issuing from somewhere in northern Tūrān, first the Āryas (or, as the name is so often incorrectly rendered, the "Aryans"), and then the Irānians poured into Irān, the latter coming in two streams which flowed east and west of the Karmānian desert. Those that went east settled, it is said, in Sogdiana, Bāctria, Karmānia, Margiana, and Āria, driving out their predecessors, the "Aryans," who migrated into India. The Western Irānians again, in turn, are stated to have branched off into two streams of their own: or rather, they consisted of two groups, one of which—the Persians—arrived before the other, the Medes, "from whom," we are told, "the Indo-Germanic settlers in Phrygia and Armenia may have been offshoots" (*Bactria*, by H. G. Rawlinson, p. 19, note). All this is elaborate moonshine. The Medes and the Persians came of *very* different race-stocks—the former having been Tūrāno-Rhodochoi, or Rhodo-Tūrānians, the latter Tūrāno-Melanochoi, or Melano-Tūrānians, in other words of inferior, because of Kāssite, descent. Both of them having been of mixed origin, neither ethnos was Airyānian, and neither was Āryan—both Airyānians and Āryas having been Rosy-Blonds of practically undiluted Rhodochoic stock. Of the two the Medes were the superior race, for, though half Tūrānian, the other half was Rhodochoic. The Persians had no Rhodochoic strain whatever in them, that part of them which was not Tūrānian having been merely Melanochoic.

The direct ancestors of the Medes were the Mitannians, whom—or at least the dominant elements in whom—we may therefore regard as a species of Proto-Medes. We cannot call them Proto-Airyānians. Only on one side of their ancestry—the Rhodochroic side—were they related, as well to such of the Blond races as were still flourishing or languishing in Europe, as to the Airyānian and Āryan communities then settling, or perhaps already long settled, in and beyond Airyavō-Vaēja. But, on the other side of their ancestry, they had relationships with a world, not only utterly foreign to Rhodochroic Europe, but also the very antithesis of Rhodochroic Airyān—*i.e.*, Tūrān. The effect of this dual lineage—apart from presenting them with a remarkably fine physique—by blending the mobility of the West with the inertia of the East—was to reveal them as a characteristically dreamy, poetical, and good-natured, almost childish race, lazy and impractical, but full of marvellous latent qualities of a high order, and therefore essentially culturabile, and capable at times of astounding displays of tremendous but transient energy, yet ever liable to national and even individual collapse.

Probably—at least amongst the Proto-Mitannians—there were really two classes of people: (1) a dominant Rhodo-Tūrānian community, speaking a language which was Rhodochroian as long as the migrant Rosy-Blonds remained in the land, but which afterwards, when these had passed on further east, developed an increasing tendency to conform to the mother-tongue (local Tūrānian), *i.e.*, a community to which the kings and chiefs with so-called “Iranian” names belonged; and (2) a humbler, not necessarily subject, “Mongolic”-speaking population of more or less pure Tūrānian blood and

affinities, who, of course, might more properly be described as the sons and daughters of the soil.

THE MEDES

During the reign of Amenhotep III (Conv. B.C. 1372-1341), Mitanni was still an important State, enjoying friendly intercourse with Khem.

But, following hard upon the collapse of the latter's Syrian Empire in the reign of Amenhotep IV (Akh-en-aten, Conv. B.C. 1341-1325), disaster overtook it, (apparently from the Hittites), and, as a political entity, it vanished from the stage of history. What, then, became of the Mitannians as an ethnos?

The suggestion that we meet with their remnants in the petty little community of the Mannāi (Minni) dwelling just south of Vān and Ūrumīyeh in say B. C. 734, may be put aside. The Mitannians were themselves a considerable people, and at one time sustained an important rôle; but they seem to have been only the more highly organised, cultured, and concentrated nucleus of an original stock (the Rhodo-Tūrānians) that in their day extended considerably beyond the limits of Mitanni proper. Rather must we conclude that, some time probably in the 13-12th centuries B. C., they retired eastward into the territories lying on the other side of the Zāgros Range, and there initiated, or at least largely contributed to, the evolution of the Medic name.

In late Assyrian days—say B. C. 705-666—and during the period of the early Medic *Kāis* there were, we are told, 3 different kinds of Medes or Mādāi—(1) the *Sar-Mādāi* (Sarmatians), or “Northern Medes,” (2) the *Mādāi-Aribi*, or “Nomadic Medes,” and (3) the *Distant Medes of the Rising Sun*.

The first-named, who represented the bulk of the population of historical Media (dating from say the 8th century B. C.), and who acquired whatever civilisation they possessed from the Sākhs or Sāghs of Airyān (Āshā-land), including a modified form of the Sākhian Language—for, with the downfall of Mitanni and the expatriation of its ethnos, all concrete expressions of refinement and much of their abstract culture had been lost—subsequently turned up along the valley of the Lower Volga as the *Sauro-Matai*, or *Sarmatae*, the well-known ancestors of the fair, non-Broadhead division of the Slāvs (“Renowned ones”)—*not* barbarians, as is so commonly thought, but once civilised and cultured though unbalanced communities who, by stroke after stroke of adversity, had been thrown back into conditions of loosely organised and almost primitive existence.

As for the *Mādāi Arilī*, no one seems to know who they were. “Wanderers” they were, of course, and possibly wandering Medes of a very Tūrānian type—some cross, say, between the Northern-Medes and those barbarous “Wolf-Tribes,” the Tokh, Dahyūs, Dahae, or Ta-hia, of Tūrān : or—though I hardly think this likely—between the Avesto-Airyānians and these Kāssitic denizens of the wilds. A more attractive hypothesis is that they were the Mandā, or “Nomads,” dwelling along the banks of the river Zāb—whence the cognomen Zābmands, or Sābmands. But who really were these mysterious Sābmands ? It has been said that Medic history has hitherto been misunderstood—Medic monarchs having been confused with Mandic chiefs, owing to the fact that the names of their respective capitals, nay, their own names, and even the order in which monarchs on one side and chiefs on the other appear as having reigned and ruled respectively, happened to be identical

Rather too tall an order for my credence. I find an insuperable difficulty in swallowing this double-barrelled theory of city names and dynastic lines. Nay, yet a further tangle is possible, by reason of the suspicion that one or other of these two competing groups was ruled by military adventurers who were of Airyānian, if not of Sāghian, blood. Into all that, however, I do not enter here.

There remain the so-called *Distant Medes of the Rising Sun*—obviously a community dwelling still further east. In truth there was nothing *Medic* about them at all; for they were none other than the main-stock of the migrant Rosy-Blonds from Rhodochroia, finally settled in the regions afterwards known as Bākhdi and Sogdiana, and to us moderns as Bukhārā, as the Airyānians of Airyavō-Vaēja—the ethnic trunk from whom the Āryas in due course branched off. In short, they were the only genuine “Irānians,” once speakers of the original Rhodochroian dialect that they had brought with them from the Mediterranean, but eventually the fashioners of Avestan.

THE PERSIANS

Speaking of what he calls “the Persian and Indian groups” of the “Aryan” linguistic family, but switching off to an apparently ethnological envisagement of the latter, Professor E. J. Rapson refers to the Persian group (seemingly equating it with H. G. Rawlinson’s Persians and Medes) as the ancestors of “the Persians of the Avesta” (*Ancient India*, 1914, p. 36). “Persians of the Avesta”!—*i.e.*, suggesting that the Avestan-speaking Airyānians of Airyavō-Vaēja were Persians! In this, like Rawlinson, Rapson is but treading piously and punctiliously in the well-worn foot-prints of a long line of innocently but

primly orthodox writers, all complacently convinced that they and they alone are of "the old religion," "the true faith." And to-day, I suppose, the expert critic does not exist who, because mentally and educationally orientated in precisely the same way, would not rise up and salute Rapson for his delicately accurate scholarship in this connection. Well, in this particular matter I am content to be, and to be called, a "Black Protestant." To suggest that the Vedic Āryas and the Persians were ethnically identical, is superstitious balderdash. To call the Airyānians (or, if you like, the Irānians) Persians, or the Persians Airyānians, is equally nonsensical. Endless and ever-increasing is the confusion that it creates—seeing that, ethnically and in every other respect, even chronologically, the supposed Artāioi, *i.e.*, the Persians before say the 2nd century B.C., were a race altogether different and separate from the original Airyānians. The meaning of *Artāioi*—frequently equated with *Arioī*, as signifying "Honourable," or "Noble," though it signified nothing of the sort—is really beyond discussion, being simply Āshā-ites. As such, the name is no indication whatever of there having ever been any mutual ethnic affinities between the old *Airyavō-Danghavō*, or "Airyānian People," of Airyavō-Vaēja, and the *Barsuā* or *Parsuā*, *Dahae*, and other Anshānis of ancient Persia—all for the most part Tokh-descended, or otherwise of barbarous Kāssite stock.

Rather, indeed, does it bring into clearer and more prominent relief the fact just stated, that the ancient Persians were *not* Airyānians. The idea that they were, is one of those fixed delusions of which modern thought, even in scholarly circles, is chock full, though complacently unaware of the fact. Nay, so colossal and wide-spread is this reversed learning, this prescriptively retained wrong-headedness, that

the prospect of even scholars ever being brought to a realisation of it, would seem to be as hopeless as that of getting some people in our own midst to realise that the Prusso-Germans are *not* amiable injured innocents who must be re-admitted to the comity of cultured nations as speedily as possible. I am speaking with a full recognition of the assumption generally made that, as a people, the ancient Persians bore this name of *Ārtāioi*. But did they bear it? I submit they never did. They were not the Ashāvō-Danghavō, or "People of Āshā." They were not even Āshā-ites. Throughout their career, as originally Kephenians and the descendants of Kephenians (just as were the inhabitants of Kūsh in Africa), they were what the real Āshāvō-Danghavō, or Sāghs of Āshāland, and the real Airyavō-Danghavō, or Airyānians of old Airyavō-Vaēja, would doubtless have called "Heathen," *i.e.*, worshippers of the Sun, the Moon, and the forces of Nature (*Herod.* I, c. 131). The truth seems to be that it was *their Kings*, the Akhaimenidai, who, claiming proudly to have been Airyānian, but more probably having really been of Medic, possibly of Sāghian, or again possibly even of Sabmandie stock, *assumed* the name Āshā-ites when they (*not their people*) adopted from the Airyānians, or the Sāghs, or perchance from both, the Religion of Āshā.

Thus we see that Eastern Race-Origins and Developments were *just the very reverse of what conventionally they have always hitherto been, and still are, thought to be*. From the beginning, so far as we can reasonably trace it, the mighty forces of evolutionary life have streamed majestically *eastward from the West, not the other way about*, as we have heretofore been taught to believe. Now, too, we can appreciate the comprehensive absurdity of such a passage as this from the eloquent lips of Mrs. Annie Besant—

“ We are all of one great root-race, the Aryan, whether you take the first sub-race in India ; or the second along the basin of the Mediterranean in the ancient days ; or the third in ancient Persia ; or the fourth giving birth to the ancient Greeks and the Romans, and then spreading westwards through Spain, France, Britain, up to the north of Scotland and then across to Ireland, the mighty Keltic sub-race ; or the fifth, Teutonic, now peopling Germany, Britain, America, and their offshoots ” (Quoted in *The Coming of the World Teacher*, 1917, by M.E. Roewe, M.D., p. 23).

How, from the races and civilisations thus arising in Western and Central Asia, ethnic and cultural streams poured from time to time into India and even into those extreme eastern regions of the Tūrānian World which eventually became known as Kathay and China—these are subjects each of which would require a volume to itself. Suffice it here to say, as regards China (the *ani* or *ina* of *Chā*, or *Chāi*, “ Tea ” ?), that under its older and poetical name, *Kathay* or *Cathay*, its ethnical modifications and cultural peculiarities are to a great extent traceable to Hittite sources ; and, as regards India, that the truth concerning the influence upon her ethnical and cultural developments of immigrant streams of practically Rhodochroic and culturally dominant Sāghs, and Kāssi-descended and therefore barbarous Tokhārās (Tūshārās), or Kūshāns, has still to be written.

All the foregoing, then being the true story—from the standpoint of ethnic origins, movements, and developments—of how the East, as known to us, came into existence, we have now to recognise that at last there came a time, or rather times, when vast bodies of the new race-stocks which had thus sprung up, or rather slowly polarised into conscious ethnic individuations, in the East,

one after another, and finally in one tremendous flood, found their way back again into that same old Europe whence their progenitors on the Rhodochroic side had originally issued in the dim, remote, practically forgotten past. The final westward rush (resolutely and consistently ignored, if not suppressed, by all or most of our "authorities") may be roughly dated from the close of the 2nd century B.C. onwards indefinitely till the opening of the Christian Era. Then and thenceforward the West presents itself as a veritable "Wilderness of Nations," ever restless, and fiercely battling for existence—in short, the beginnings of Modern Europe.

The first ethnic flood to sweep west were the double-branched Kimmerians (*Gimirrāi*), quickly followed by the Sākh-Gelōths of Sākhland in Arārdhū, who settled first in in the Sereth country (Būkhovīna), and there became known to the Iōnian Greeks as the Skólotoi, or Skūthai, though later they transferred their seat to Kieff (old Āsgard), where, just before the 1st century B.C., they were joined by the Sāghs from Āshāland (Central Asia), then called the *Āshāvō-Danghavō*, or "People of Āshā"—whence the change of name from Skólotoi to Āsen. Then, about the time of the rise of Persia, *i.e.*, soon after Conv. B.C. 549, the Northern-Medes abandoned Asia, arriving in Southern Russia as the *Sauromatai*, ancestors of the fair, non-Broadhead Slāvs. Next followed the "Wanderers of Mas," who passed across Europe as the Getai, *cir.* the 6-4th centuries B.C., and developed into the Goths. In the 4th century B.C. Alexander the Great conquered the East, incidentally scattering the various Sāghian communities, one of which (the Sūghūds, who gave their name to Sogdiana) went off to Kān-sūh. Then came the rise of Greek Bāctria (Bākhdhi) and of Pārthia, the Hellenising

of the Airyānians of Bāctriana, their overthrow by the Kāssi-descended Tokhārī ("Dominant Tokhs"), the return and ascendancy of the Sūghūds under the new name of Yü-Chi, or Yü-Ti (a form of *Sūghūds*, or *Sagetai*, or *Skūthai*), and then the General Exodus from Central Asia into Europe of Sūghūds or Yü-Ti, and other Sāghs, Pārthians, Airyānians, and clouds of accompanying, Kāssi-descended Dahae and Germanioi.

It will be apparent that throughout this period of migration back to the West, and for some time before it began, ethnically and culturally the dominant race, the super-men of their age, were the ethnoi, or rather ethnos, variously called, Sākhi, Sākh-Gelōths, Skūthai, Skólots, Sākhs, Sākās, Sāghs, Sagetai, Sūghūds, Yü-Ti, People of Āshā, and Āsen.

Who were they? This I have already elaborately explained in *European and Other Race-Origins*. It was, in fact, an outstanding feature of that work: but, for some reason or other known only to themselves, those who essayed to criticise that book made no reference whatever to this aspect of the argument. Some further enlightenment on the subject of the identity of the Super-race just referred to will now be found in *Book II* of my present work, which solely relates to Hebrew, Israelitish and Jewish Origins, and that along lines which will possibly cause a considerable flutter amongst the dove-cotes in literary, religious, and perhaps even other circles. In a future Lecture I shall very briefly sketch out the results of my investigations in that particular field of enquiry: but in the meantime it is necessary to invite your attention to the subject of Romic or Ancient Egyptian, ethnic and cultural origins and developments. This, however, will require a Lecture to itself.

LECTURE VII

Early in this course of Lectures, it will be remembered, I spoke of the Great Central Zone, extending from the Pyrenees and Atlas in the West to Western Asia and parts of Arabia in the East, the central portion embracing not only considerable areas in Southern Europe, but also wide-spread regions in Northern Africa. You will also remember that its inhabitants were the Melanochroi, or Dark-Whites—one of the three main race-stocks of the world, regarded as comprising Europe, Africa, Asia, and Arabia. Centred probably in the regions now covered by the Ægean Sea, their Civilisation was the oldest of which any usable information has reached us, and, in that glorious collection of nebulous but effulgent memories which we call Mythology, it is chiefly associated with the hoary old names of *Oupavo's Kpo'vos*, and the like. Then—though still in days which to us are fabulously ancient—followed the loftier and more progressive Civilisation of the Rhodochroi, a Rosy-Blond race-stock whose glories in Mythological records are personified in the glittering and majestic name of ZEUS—a people and a Civilisation that superposed themselves upon and immixed themselves with those of the Ouranian Age, and in so doing transfused and transmuted themselves and their predecessors into a higher unity which immeasurably transcended both, if regarded separately. As I pointed out, we have no “proof” of this, in the *hard-headed*, philistine sense implied in the strident demands of some would-be “scientific expert-critics”: but, in our world of ethnic and cultural development, we have countless phenomena which

could not have come into existence without some precedent causes, and which must have had some such causes as those which we have just been reviewing. Nay, we have world-traditions regarding the actual existence of such old-time ethnoi and civilisations. Besides, as Blake says,

“He’s a blockhead who wants a proof of what he can’t perceive,
And he’s a fool who tries to make such a blockhead believe.”

At last, however, as we know—after a long period of dazzling *manwantara*, *pralāya*, as was perhaps inevitable, set in, and Rhodochroia too passed away. But, as everywhere and at all times throughout the universe, what had died and vanished was only a specific *form* functioning within specific local and other limits. Abounding and glorious as ever, the *life* that had once expressed itself in Me’anothroia, and subsequently in Rhodochroia, was now ensouling other forms and carrying on its activities in other spheres. Some of these I have endeavoured to trace and to describe. One area remains to be dealt with—the mysterious, wonderful, and fascinating home-land of the Dwellers on the Nile.

It is usually styled Ancient Egypt, and its inhabitants are commonly called the Ancient Egyptians. These are misnomers. The real name of the country was Khem (*Cf.* Sanskrit *Ksham*, and Greek *χθων*, Earth, Land, Soil). Sometimes, perhaps poetically, it was called Tomeri. The people called themselves Romiū, which means simply but proudly “Men.” Another conventional name for the Romiū is Meṣrāyim. This too is a misnomer: but for the moment I say no more on that particular head. As regards the name Egypt, it is comparatively modern. Originally it was confined to the Delta, especially its eastern *rūd*. The etymon from which it was derived, and of which it was a Hellenised

corruption, was Ai-Keft, signifying "The Remnant of the Country of Keft," and it was brought into the Delta in the days of the great Assyrian Scare (9-8th century B.C.) by certain Ephraimites and Manassites who in a panic abandoned Northern Palestine, then known vaguely as Ai-Keft, because ever since B.C. 1151 or thereabouts it had passed more or less completely under the dominance of the Philistines.

Geographically, Khem was more or less isolated. Her ethnic origins and cultural developments were rooted in the remote old Melanochroian Age: but even of that they were a special and localised expression. That Age closed, but Khem and her peculiar civilisation lived on. Then came the Rhodochroian Age. Of this, too, she witnessed the rise, the culmination, and the passing away. In fact, she survived right up to the 6th century B.C.—her ethnic constitution showing traces of all the varied modifications to which it had been subjected from age to age, and the successive stages of her cultural developments, from as far back as her cloudy old Melanochroian beginnings, showing through the final aspect of her civilisation, much as faint traces of ancient and well-nigh forgotten writings can be discerned lurking beneath the more modern characters inscribed on a palimpsest.

If, for the moment, we discard the terms "Semitic" and "Hamitic," and recognise that the peoples and languages so called were, like those of southern Europe from the Pyrenees eastward, merely particular developments, in different geographical areas and in different ages, of *one practically homogeneous Melanochroic World* which from times inconceivably remote had been associated with the Great Central Zone, all difficulties in regard to the linguistic relations supposed to subsist between Western Asia

and Arabia on the one part and all Khem and certain adjacent regions of Africa on the other part, will, I think, subside, or at least weaken : for the rest may be summed up in the idea of special and local developments, here rapid and complex, there slow, sleepy, and simple, in the course of subsequent evolution—developments which, as it happens, have since been associated with what are now historically known as the Semitic, the Hamitic, and the Pelasgian worlds.

Prior to the advent of the D-Iō worshipping Rhodochroi in the Mediterranean World, all northern Africa, including the valley and delta of the Nile, was Melanochoic—ethnically and in regard to speech and other expressions of civilisation. For instance, they were all El worshippers, in some form or other of that divine name, whether Al, or Lā, or Rā. There was then probably not very much essential difference between the language spoken north of the Mediterranean by the Melanochoi of Europe, and that spoken south of the Great Sea by the Melanochoi of Africa. So too there was probably as little essential difference between the language of the Melanochoi dwelling in Khem, or the rest of northern Africa to the west, and that of the Melanochoi dwelling say on the banks of the Tigris and Euphrates, in Syria, or in northern Arabia : save, perhaps, that in Arabia, and even in Syria, and possibly also in those western parts of northern Africa which eventually became specially Libyan, it had *not lived so intensely* as it had done in the other centres (Khem and “Babylonia”—I say nothing of early Pelasgian Europe), and therefore exhibited what seemed and seem to be more primitive, *i.e.*, less complex, forms.

Ethnically, too, the inhabitants of all these regions, at least originally, were probably very much alike—*i.e.*,

from the Pyrenees and Atlas to Western Asia and Arabia, they were all Brunets, or Dark-Whites, akin to Myres's "Mediterranean" man. But, when the Rosy-Blond *Zeus-Folk*, or Rhodochroi, appeared upon the scene, and, in course of many centuries, superposed themselves upon and blended with the Melanochroi of Khem and northern Africa west of Khem, all was changed! In other words, in addition to the pure Rhodochroic main-stock principally centred in Rhodochroia (later *Ægean* regions), and to the pure Libyan main-stock in the western parts of northern Africa, there had also come to birth, in Khem and the western parts aforesaid, those entirely new communities of blended Blonds (whether Libyan or Rhodochroic) and Nilotic Melanochroi to whom our elders, with their narrower outlook, were wont to refer under the old-fashioned name of the "Hamitic" Race—and that with a very strong and ridiculously wrong impression that these ethnoi were all negroid and coal-black! For example, the Dwellers on the Nile no longer in personal appearance practically resembled the Eastern Melanochroi, or eventual Semites of "Babylonia," Syria, and Arabia. Their colouring was more variegated, owing to the infusion of new (Libyan or Rhodochroic) blood that they had received from their immigrant Blond environment. They were now neither Melanochroi, nor Libyans, nor Rhodochroi. No longer were their affinities regarded as dominantly say Pelasgian, or Tahennūan, or Hanivūan. They were a new stock altogether—the so-called Hamites.

So also with regard to the original Melanochroian language spoken by the Dwellers on the Nile—once very similar to the languages spoken by the Eastern Melanochroi in "Babylonia," Syria, and Arabia, and probably

to those spoken by the Northern Melanochroi in archaic Ouranian Europe—a considerable change had taken place. It was even a greater change than is now represented by the difference between Asiatic and Arabian Semitic on the one hand and the language spoken to-day by the Libyans or Berbers, *e.g.*, the Tuāregs, on the other. In fact, both in Khem and westwards along northern Africa, the old Melanochroian dialects may be said to have long since disappeared: though not quite so completely in the countries occupied by the Libyan communities as in the home-land of the Romiū. This is quite understandable: because the Libyan overlay in western north Africa was practically the *only* overlay (I speak of pre-Islāmo-Arab days) to which the original Melanochroi of those regions were subjected: whereas in Khem, during the long process which resulted in the formation of the ancient Romic or Tomeric ethnos, the old autochthonous Melanochroi were subjected to innumerable ethnic and cultural overlays of various kinds, one succeeding another throughout Khem's age-long history. In other words, there had gradually stolen into existence that linguistic group which our grandparents used to call, and which even philologists of the present day refer to as, the "Hamitic Languages." In this original Hamitic group was certainly to be found ancient Romic: but we can hardly believe that it included ancient Kūshitic (now called Ethiopic), as that must have been a form of Kāssitic, like Nebuchadrezzar's Chaldæan, with a very pronounced individuality of its own. In after ages, of course, even that must have been affected by the new influences. As for Coptic, said to be the descendant of ancient Romic, we have only to ask ourselves the question, Who were the Copts, and from whom did they get their language? The history of the

Delta is particularly complicated, but that only renders it the more necessary to unravel it. Originally, no doubt, its inhabitants were mostly Romiū. But it is safe to say that from the earliest times the population of the western *rūd* consisted very largely of Libyans. Then, also at some remote date, came the Aamū-derived I-Sarah-El-ites, or Josephites who, intermarrying with the local Romiū (then worshippers of Meṣ-Rā, or the Zodiacal Young Bull), and zealously adopting their faith, became distinctively known as the "People of Meṣ-Rā," *i.e.* Meṣrāyim—in Semitic *Abiri* (spelt with an initial *ain*). Probably their habitat was in the eastern *rūd*, but this is by no means certain, and, though we hear nothing of it, they *may* also have immixed themselves to some extent with the neighbouring Libyan settlers, who were a kind of Blonds. In Conv. B.C. 1491 (A.M. 2513) these original Meṣrāyim proper abandoned the Delta for ever—to carry out a scheme of colonisation in Khārū under Pharaonic auspices, a scheme that had long been under imperial consideration, and in regard to which it is highly probable that the Crown on the one part and the Meṣrāyim on the other had formally and solemnly entered into some kind of compact. Nevertheless the name *Meṣrāyim* still survived as attached to the peoples who remained in the Delta. Thenceforward, historically—at least to outside nations—these later Delta peoples became known, nay, exclusively known, as the Meṣrāyim (sometimes seen Mizraïm), and their country as Maṣr, Mazr, Mazor, Mizraïm, etc. In fact, nobody now dreams of associating the name with the Israelites proper. It is one of Conventional Scholarship's numerous fixed ideas that the Meṣrāyim and the original inhabitants of Khem Deltaic were one and the same ethnos. That is also the fixed, popular view. I call these later Delta

ethnoi the Neo-Meşrāyim, as it serves to distinguish them from all others. Later on, say from about the 8th century B.C., began to arise the names *Ai-Keft* and *Ai-Keftians*, afterwards Hellenised into *Egypt* and *Egyptians*. With these names I have already dealt. After say the 6th century B.C., when historic old Khem finally broke up, the name Meşrāyim acquired a more extended meaning, first embracing also the Neo-Meşrāyim of the western *rūd*, and ultimately connoting everybody throughout the entire Delta, but not (except perhaps loosely and popularly) the inhabitants of the Nilotic regions further south. Hence, in my belief, it is originally from these Neo-Meşrāyim, but eventually from the Ai-Keftians, or Egyptians (shortly Keftians), of the Delta as a whole, that the Copts (simply a form of Kefts) were descended: hence also it is from their language, whatever it was, that Coptic comes. In the 6th century B.C., the language spoken in the eastern *rūd* was the "Language of Canaan" (*Isa.* xix. 18). Whatever Neo-Meşrāyic was, it was neither that nor old Romic. Of course, however, there must have been many and marked affinities between all three.

Hitherto ancient Egyptian, or as I prefer to call it Romic, Chronology has been notoriously uncertain, one might almost say fantastic. There is reason, however, to believe that, as the result of investigations which I have recently been making into the constant relations subsisting between priestly reports, as recorded on the monuments and in *papyri*, and the Sôthic Cycle as really conceived and practically used by the ancient Romiū, it is possible now to place Romic Chronology on a fairly satisfactory footing. On the basis of the results obtained by me in these investigations, I give below, in skeleton

form, a list of the principal dynasties and of the periods during which they respectively flourished. I do not think it is possible to put the approximate date of the institution of the Calendar further back than the age of Mēnēs, as here stated, for the simple reason that the age of Mēnēs bears a certain known relation to that of Khūfū, the age of Khūfū again bears a certain known relation to that of the 5th Dynasty; and of the period, at least the approximate period, of the 5th Dynasty we are fairly assured. Also there is a *liaison* between that and the 6th Dynasty. Hence, reckoning our own times as in the 5th Cycle from A.M. 0, or B.C. 4004, Mēnēs's time was as follows:—

First Dynasty.

Era of Mēnēs : A.M. $1095 \frac{360}{480} + 1 \frac{7}{480}$ = First year A.M. $1096 \frac{367}{480}$ = Conv. B.C. $2907 \frac{113}{480}$.

This, then, was approximately the age when the Calendar was instituted. Theoretically, of course, it started from the arbitrary point A.M. 0.

4th Dynasty.

Era of Khūfū : A.M. $1461 + 1 \frac{7}{480}$ = First year A.M. $1462 \frac{7}{480}$ = Conv. B.C. $2541 \frac{473}{480}$.

Period of Dynasty : A.M. $1462 \frac{7}{480}$ — $1678 \frac{58}{480}$ = Conv. B.C. $2541 \frac{473}{480}$ — $2325 \frac{422}{480}$.

5th Dynasty.

Cir. A.M. $1568 \frac{267}{480}$ — $1694 \frac{177}{480}$ = Conv. B.C. $2435 \frac{213}{480}$ — $2309 \frac{303}{480}$.

6th Dynasty.

A.M. $1694 \frac{177}{480}$ — 1883 = Conv. B.C. $2309 \frac{303}{480}$ — 2121 .

11th Dynasty.

Cir. A.M. 1489 196/480—1658 335/480 = Conv. B.C.
2514 284/480—2345 145/480.

Hyksōs Domination.

Indefinitely from about the end of the 11th Dynasty
till A.M. 2444 70/480 = Conv. B.C. 1559 410/480.

12th Dynasty.

A.M. 1650 349/480—1861 365/480 = Conv. B.C. 2353
131/480—2142 115/480.

18th Dynasty.

A.M. 2444 70/480—2712 478/480 = Conv. B.C. 1559
410/480—1291 2/480.

19th Dynasty.

A.M. 2712 478/480—2845 442/480 = Conv. B.C. 1291
2/480—1158 38/480.

20th Dynasty.

A.M. 2846—2948 = Conv. B. C. 1158—1056.

21st Dynasty.

Cir. A.M. 2927-3057 = Conv. B.C. 1077-947.

22nd Dynasty.

A.M. 3025 171/480-3283 29/480 = Conv. B.C. 978
309/480-720 451/480.

The Ethiopian Supremacy.

This was really of Kūshite (*i.e.*, Kāssite) origin. Its
active monarch was Piānkhi, who reigned *cir.* A.M.
3242-3274 29/480 = Conv. B.C. 762-729 451/480: but

it began with Kāshta, whose period seems uncertain. Sheshanq IV of the 22nd Dynasty, Uāsarkon III of the 23rd Dynasty, and Tefnakht of the Sāite Dynasty submitted to Piānkhi about A.M. 3262 = B.C. 742. Bakenranf succeeded Tefnakht, and founded the 24th Dynasty, of which he was the only king: and in A.M. 3274 29/480, or B.C. 729 451/480, Piānkhi was succeeded by Shabaka, as the first king of the 25th Dynasty, which lasted till the overthrow of Tanūt-Ammon by Ashur-bani-pāl, king of Assyria, *cir.* A.M. 3338 = B.C. 666. Thereupon Egypt, as the entire country was now called, was administered by Assyria for 10 years. The complete and final overthrow of Egypt, and, above all, the wholesale Deportation of its inhabitants (Romiū, Neo-Me-rāyim, and Egyptians), occurred in A.M. 3434 = B.C. 570, or thereabouts. Aahmēs II (Amasis) reigned with notable prosperity from A.M. 3438 to A.M. 3479 = Conv. B.C. 566-525: and in the last mentioned year Kambūjiyes (Cambyses) of Persia effected the conquest of the entire country.

The Romiū and other inhabitants deported to Babylonia by Nebuchadrezzar never returned to their Home-land. About B.C. 545-529 they re-appeared in the wilds of Airyo-Tūrān as the Wanderers of Maš, afterwards Hellenised into *Mas-Sagétai*: and under that name, subsequently cut down to *Getai*, they eventually abandoned Asia, and finally turned up in Europe as the Goths.

LECTURE VIII

In my last lecture, you may remember, I spoke of a mighty attempted invasion of Khem, issuing out of Kilikia (old Keftiū), and led by a people called the Pūlāsathū, Pūrā-Satiū, or Philistines. It occurred about Conv. B.C. 1151, the 8th regnal year of Rāmēsēs III of the 20th Romic Dynasty, having been preceded in B.C. 1154 by an attack on the western *rūd* of the Delta, in which the principal aggressors were the Libyans in the western parts of North Africa. It was also followed, in B.C. 1148, by a similar attack on the same *rūd*, again made by the Libyans, but this time without allies. Moreover, in B.C. 1197 318/480, the 5th regnal year of Meren-Ptah of the 19th Romic Dynasty, there had been a mighty and even earlier assault, also by the Libyans of the West. The entire period (B.C. 1198-1148) is generally called the epoch of the Great Sea-Raids. All these attacks were successfully repulsed, though, as a matter of fact, one result of the biggest attack of all—that which rolled up *cir.* B.C. 1151—was the founding of Philistia on the Canaanitish coast, nay, the rise of that even better known name—Palestine. But, if we take a wider outlook upon those tumultuous and intensely dramatic old times, something else, immeasurably more momentous than the triumph of the Philistines, was the real and permanent outcome of the half century of turmoil into which the entire Mediterranean World had been thrown. That more dominant reality was the *utter destruction of the old ethnic, political, and cultural order throughout the Great Green Sea, and the rise of Hellas out of its shattered and*

scattered constituent elements. Poetically, this smashing up of the old Mediterranean World was subsequently referred to as the "Churning of the Ocean"; and the rise of Hellas was expressed in the exquisite conception of "Aphroditē, in all her beauty, emerging from the Foam."

At last the sun set, even on Greece; but only to rise on Rome, the destined "Mistress of the World."

In those classical days, as they are called, Europe, both ethnically and culturally, was very different from that later Europe, historical and modern, with which *we* are acquainted.

In their earlier days Greece and Rome, each in its own way, were mere *réchauffés* of the old preceding Ægean, Minōan, and Rhodochroian Worlds, all superposed upon the still older and all-preceding Melanochroian World. That is to say, they were special and localised embodiments or expressions of the civilisation of what Myres calls "Mediterranean" man, modified, of course, as we have seen that he was from time to time modified.

But outside their borders, all round them, surged the variegated old ethnic world of whose divisions, groupings, developments, and movements I have attempted to give you some idea in previous Lectures. Shortly stated, up in the north were the Kāssi-descended, *i.e.*, partly Xanthochroic or Tūrānian, partly Melanochroian or Dark-White Broadheads, Shorthheads, Roundheads, or Squareheads, to whom Myres refers as "Alpine" man, though it is more especially in Central Europe that he goes by that name, while elsewhere, say in Asia Minor and the regions there around, he is specifically known as "Anatolian," or "Armenoid," man. In the East were Eastern Melanochroi, or Semites, and all the ethnic developments which

13 "Tribes" (Reuben, Simeon, Levi, Judah, Joseph—subdivided into Ephraim and Manasseh—Asher, Gad, Dan, Naphtali, Zebulun, Issachar, and Benjamin), all descendants of the 12 sons of the patriarch Jacob, who was the son of Isaac, who again was the son of Abraham, or Abram. From their very beginnings Judah was an integral constituent of the race, and eventually acquired the royal status and leadership, to which indeed she was always destined. At an early stage of their career—*i.e.*, in days associated with the name Jacob—they found themselves in the Delta of the Nile dwelling under the protection of the Hyksōs, then masters of Khem. There they remained and multiplied exceedingly, till a new king arose who "knew not Joseph." This king is usually supposed to have been Rāmēsēs II. By him they (in *Exodus* called indifferently "the Hebrews" and "the Children of Israel") were heavily oppressed. Meantime, God himself had appeared to Moses, revealed to him his great and holy name 'Yāhveh,' and instructed him how to effect the deliverance of "his people." In due course they escaped (supposed to have been in the reign of Meren-Ptāh), and, after 40 years' wandering in the wilderness, entered into possession of Canaan—the "Land of Promise." Then follows the more or less well-known history of the tribes as a united nation up to the days of Solomon; the revolt of Israel (the Northern 10 Tribes) from the House of David (Judah, Benjamin, and Levi) early in the reign of Rehoboam, *cir.* Conv. B.C. 973½; the Downfall and Deportation, practically into the unknown, of the "Northern Ten Tribes" *cir.* Conv. B.C. 720; and finally the Downfall of the Kingdom of Judah and the Deportation of almost the entire people to Babylon, *cir.* Conv. B.C. 587½. The Return took place in Conv. B. C. 535½—70 years from the lesser captivity

which saw the removal of Daniel ; the Siege of Jerusalem by Titus was in A.D. 70 ; and finally came the Great Dispersion, or *Diaspora*. At the same time it must never be forgotten that at the Return very few Jews really went back to Palestine. The vast bulk of the community remained on in the East under the Akhaimenidae : and it was not till the Great Völkerwanderung in say B.C. 150—A.D. 1 that they abandoned that East, and then they poured into Europe in two main streams, one of which accompanied the Media migrants into Sarmatian and Broadhead Russia, while the other went with the Persian exodus, and so ultimately found themselves inextricably blended with what are now known as the Prusso-Germanic peoples. As for the Beth-Sākh—they vanished completely ! Vaguely, however, they are believed by the conventionally minded to be lurking in the general Jewish community.

Now, so far as the above answer relates to the ethnic identity and beginnings of the various communities who ultimately, under the name of Israel, flourished for a time as a united nation under the sceptred sway of David and Solomon, there is hardly a word of truth in it. It is pure fairy-tale. Particularly must this be said regarding the alleged identity and early history of Judah.

During the centuries which preceded the Exodus—which event occurred in A.M. 2513=B.C. 1491, the 4th regnal year of Thothmēs II of the 18th Romie Dynasty, and *not* some 3 centuries afterwards in the reign of Meren-Ptāh of the 19th Dynasty, as is popularly supposed—there were no Hebrews in Khem, and there was certainly no such community as the so-called “tribe” of Judah. The genuine and only Hebrews were the ‘*Ibr-Aamū*, ‘*Abr-Aamū*, Abramū, or Abramites, of Hebron ; and, save for a brief visit of 2 years which they paid to

the Delta *cir.* Conv. B.C. 1920-1918, they had been settled in Hebron for centuries, in amicable league with some local Amorites. In virtue of this league the 2 confederate communities became eventually widely known as the Khabiri. So also, right up to the Exodus, there had never been in Khem any such communities as those eventually called Reuben, Simeon, Dan, Asher, Gad, Issachar, Zebulon, Naphtali, and Benjamin. The only people of genuine Israelitish descent who had resided in the Delta for a long but indefinite period before the Exodus, and who alone (with their Levitical attendants) constituted the "host" which went out of Khem on that occasion, were the so-called Josephites, or "Children of I-Sarah-El." As already noticed, they consisted of 2 divisions—the so-called Ephraimites, and the so-called Manassites. Originally they were a section of the multitudinous and far-flung Aamū, or Nomadic Shepherd Community, of Eastern Melanochroic, *i.e.*, genuinely Semitic stock, and more particularly they belonged to a subdivision which was known as the Sarah-Aamū. These were a *Ewe*-folk, not a *Bull*-folk, and, having ended up by worshipping their originally human ancestress under the name of I-Sarah-El, they became known as her children, and so entered Khem with the rest of the original Aamū flood. There, however, in course of time, first the Manassites and eventually the Ephraimites intermarried extensively with the Romiū, whose Solar-Deity in those days was the Zodiacal Young Bull, called by them *Mes-Rā*, or "Child of Rā," though in after ages it became better known as *Taurus*—in Semitic, *Abir*. Like all converts, these Josephites, or Israelites, adopted their new faith with noticeably perfervid zeal, and, on that account, acquired the distinctive name of *Mesrāyim*, or *Abiri*, *i.e.*, "People of the Young Bull."

From *Gen.* xli. 52 we gather that the name Ephraim signifies "Fruitfulness." This I very much doubt. Much more probably the etymon from which it was derived was *Epher*, meaning "Calf": and in this connection I strongly suspect that the Josephites did *not* consist of 2 original subdivisions, one called Manasseh and the other Ephraim. Rather does it seem to me highly probable that both names connote only one community—Manasseh (signifying "Forgetfulness") representing the stage when the community was drawing away from its Aamū origins, and Ephraim (really, like *Abiri*, signifying "People of the Epher, Calf, or Bull") representing the concluding stage when the entire community had definitely and finally merged its identity almost entirely in the Romie name. I say "almost entirely," because, in the name "Children of I-Sarah-El, or Israel," there certainly seems to have been a deliberate attempt to keep up some sort of connection with the old Aamū lineage.

Another wholly baseless aspect of the story with which we are all so familiar relates to the alleged revelation by God to Moses, *cir.* Conv. B.C. 1492, of his great and holy name *Yāhveh*. All that is stated on this head is utterly impossible. The name *Yāhveh* was not known then, and did not arise till centuries afterwards. The facts and the argument in proof of this are too elaborate to be set forth here. They will be found in full detail in my book.

We next come to the Exodus, and to the entry of the Children of Israel into Canaan under Joshua, an event which occurred in Conv. B.C. 1451. The fairy-tale we know. The real facts appear to have been these. After the expulsion of the Hyksōs from Khem, *cir.* B.C. 1559, the then Pharaoh and his successors

deliberately entered upon and steadily carried out the policy of conquering and annexing the North as far as the river Euphrates. The object of this was to prevent the recurrence of any such calamity as the late long-enduring Hyksōs Domination. In pursuance of this policy, it was recognised that a wise step would be the establishment of a Romic colony in Khārū—the then Romic name for Palestine. The community selected for this purpose were the *Mesrāyim, Abiri, Children of Israel, or Josephites*, who, as half-Romic in blood, and wholly Romic in sentiment, were deemed eminently suitable for the end in view—the settlement, in the North of an ethnos who were qualified and who could be trusted to act as a nucleus for the planting and spread throughout those regions of Romic culture and Romic sympathies. A solemn compact was therefore come to between the imperial Crown on the one part and the Children of Israel on the other part, whereby, in consideration of the latter swearing allegiance to the “Great God,” and promising to obey his laws and observe the social and other ordinances, manners and customs of Khem, the “Great God” swore to lead them out of Khem and into Khārū, to give them that land as an inheritance for ever, to put them in possession of it, and, in short, to be their Sun and Shield, and Strength, and God, as long as the heavens and the earth should endure. Hence the well-known expression, “The Land of Promise.” In the 4th regnal year of Thothmēs II, it was thought that conditions were favourable for the carrying out of this solemn agreement. Accordingly, under Imperial auspices, the Children of Israel marched forth to realise their destiny. But the Authorities, it would seem, had misjudged the outlook. The North was still unsafe. Hence the wanderings in the wilderness,

And why was the North thus unsafe? Because the military power and activities of the Hyksōs were still a factor to be seriously reckoned with: and, leagued with them, bitterly hostile to Khem, and astonishingly skilled in all the arts of organised intrigue, the entire Amorite world was still unsubdued and bubbling over with restlessness and Khemophobia.

At last appeared the *dēus ex machinā*, Thothmēs III—the first recorded military genius, worthy to be named in the same breath with mighty conquerors like Alexander the Great, Hannibal, Julius Cæsar, Napoleon, and our own incomparable Maréchal Foch. With him all became changed. From his 22nd regnal year (Conv. B.C. 1458 197/480), almost annually, he organised and carried out no less than 17 brilliant campaigns. In his 6th campaign he captured Kadesh-on-Orontēs, the stronghold of his principal enemy, the Hykso-Amorite king: and though he did not destroy its armed forces, which managed to withdraw, his operations were so successful that he seems to have felt justified in sending a message to the Children of Israel, inviting them to abandon their tabernacles in the wilderness and to march north and take possession of their promised heritage—Khārū. At any rate, we know that on the 10th day of the 1st sacred month, Nisān, or Abib (Hebrew Calendar), in the year B.C. 1450 141/480 (Thothmēs III's 30th regnal year), the Children of Israel, under Joshua, did in fact cross Jordan and effect their entry into Canaan. Furthermore, in his 8th campaign—conducted in his 33rd regnal year, B.C. 1447 120/483—we behold Thothmēs III triumphant in Nāharīn, between the Orontēs and the Euphratēs; and his 13th campaign—conducted in his 38th regnal year, B.C. 1442 85/480—found him once more well up north,

chastising a district in the southern Lebanon called Nūgēs. This, be it observed, was the famous year in which the "Promised Land" is said to have been divided by "lot" amongst the "tribes" of the Children of Israel (*Josh. xi-xix*). This did not then mean *possession*.

In his 17th and last northern campaign—conducted in his 42nd regnal year, B.C. 1438 57/480—Thothmēs III operated once more against Kadesh-on-Orontēs. This time, however, he changed his strategy. He approached it from the north, thus depriving the Hyksōs of whatever assistance they might have been relying on from their allies in that direction. He then assaulted the stronghold, guarded against all possibility of evacuation and retirement, and so dealt with its garrison that the Hyksōs, as such, *thenceforward disappeared from the stage of history*. Life, however, does not, cannot die. It only changes the form in which it expresses itself. I wonder, have you any inkling of whom it was that (in union with another unsuppressible ethnos) these crushed but death-defying Hyksōs transmuted themselves into?

Khem's next great adversaries in the North were the Khatti, Kheta, or Hittites—a powerful and not uncivilised, but possibly barbarous race of very mixed descent, whose domicile of origin lay deep in the interior of Asia Minor. Basically they seem to have belonged to the stock that Myres calls "Anatolian" man, but blended, at least in their eastern and south-eastern territories, with those Eastern Melanochroi and other mixed ethnoi who were settled or led wandering lives in Nāharīn and along the banks of the Euphratēs. As an individuated race, their beginnings probably date from some indefinite time in the early stretches of the Tauric Era—say B.C. 4557-2401 1/3.

Their advent as an encroaching power in the North first becomes noticeable in the reign of Thothmēs IV, B.C. 1380 138/480-1371 75/480, at which time also (probably as a result of the Hittite advance) we hear of strong Amorite settlements being effected in the Lebanon, sometimes written Lemanon, where in fact these wonderful people became famous under the name of "the Old Lions of the Lebanon."

Next let us observe *en passant* that all this time the *Mesrāyim*, *Abiri*, *Josephites*, or *Children of Israel*, had been more or less ceaselessly engaged against the Amorites and other ethnoi, fighting their way into actual possession of that land which had been formally made over to them as an inheritance for ever in B.C. 1443. Also, more or less ever actively assisting them in this enterprise, was another community whose name has already been mentioned—the *Hebrews*, *Abramites*, or *Khābiri*, of *Hebron*—with whom, from now onwards, the Josephites gradually but steadily and at last completely united. These struggles for the possession of Khārū are a special feature of the latter years of the reign of Amenhotep III and the whole of the reign of his successor, Amenhotep IV, or Akh-en-aten (say B.C. 1350-1325)—the *Nimmuriya* and *Naphkhūria* of the *Tell-el-Amarna Tablets*. The view here taken of the identity of these aggressive bands (namely, that they were none other than the half-Romic *Mesrāyim* whom the Pharaohs had bound themselves by oath to establish in the land), is the only possible explanation of two otherwise inexplicable aspects of the Correspondence just referred to, *i.e.*, (1) the constant reports by loyal vassal dynasts and faithful Romic governors that the imperial territories were rapidly passing into the hands of

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these terrible intruders, and their frantic appeals for the dispatch of succouring troops ere it should prove too late, and (2) the invariably calm unconcern with which these reports and appeals were received by the Pharaoh, and hardly ever attended to. Is it not therefore obvious that both Amenhotep III and Amenhotep IV were perfectly well aware of the situation, that they knew very well who the *Abiri* and their friends the *Khabiri* were, and that, as a matter of fact, the imperial Romic Crown was secretly hand-in-glove with these ferocious land-grabbers, who were really carrying out the Crown's own age-long policy with regard to Khārū?

Well, time rolled on, and event followed hard upon event, just as events do to-day. Khem had become incredibly rich and splendid—so much so, indeed, that the whole outside Mediterranean World was buzzing with the fact. But that same outside world had also acquired the fixed belief that Khem was hopelessly effete in a military sense, and that with a little organisation and a little audacity she and all her wealth might become theirs. Hence the first great assault which was made upon the western *rūd* of the Delta by the Libyans in the West, assisted by some sea-faring allies from the nations on the opposite, or Hanivū (northern) shores of the Great Green Sea. It occurred in B.C. 1197 318/480, the 5th regnal year of Meren-Ptāh of the 19th Dynasty, who successfully repulsed it. Just two years before that great triumph, he had had to dispatch an expedition into Khārū to suppress a rising there. It is recorded to have so “desolated” a community called *Asr-ā-al* that “their seed is not,” and to have left Khārū in what is described as a state of “widowhood,” as regards Khem. It has been stated (notably by Breasted) that *Asr-ā-al*, thus occurring on the monuments,

is the first authentic mention that we have of the Children of Israel. There is no ground whatever for this statement. The name probably stands, not for *Israel* at all, but for *Jezreel* near Etam in the South—an Amorite centre. In view of what I have said *supra* regarding the mutual relations subsisting between the Pharaohs and the half-Romic Israelites, this expedition could not have been directed against them. They would never have risen against beneficent Khem. Moreover, the above remark regarding the enwidowing of Khārū, is not the kind of language in which any Pharaoh or Romic Official is likely to have indulged in respect of his own colonial relatives—for that is what the Israelites were. But if we assume that the rising was one on the part of the Amorites in and around Khārū, all is readily understandable. And that is what, as a matter of fact, the then situation boils down to.

At last the throne of Khem was occupied by Rāmēsēs III of the 20th Dynasty—the Pharaoh in whose 8th regnal year, B.C. 1151, occurred that big attempted invasion of Khem from the north, led by the Pūlāsathū of old Keftiū, to which I have already alluded. Amorites were everywhere in Khem's northern empire, from Nāharīn in the north to Jezreel and Etam in the south; and, as we have seen, about the time of Thothmēs IV, as a result of the Hittite advance, they had become particularly strong in the Lebanon. Nevertheless, despite the repeated military successes of Thothmēs III, they still remained in considerable strength in and around their old-time home-land in the north—*Yadai*. But in B.C. 1151 the in-rushing Pūlāsathū evidently looked upon both the Hittites and the Amorites of those northern regions as more in sympathy with Khem than inclined to turn against her. And very likely this was in fact the

situation just then—in virtue of a famous Treaty of Peace which had been solemnly negotiated between Rāmēsēs II and Khetasār, king of the Hittites, in B.C. 1249 195/480. Be this as it may, the Pūlāsathū swept through Nāharīn with the force and effect of a hurricane, completely smashing up local Hittite power, and also ejecting the Amorites from their aforesaid home-land, Yadaī.

As you will learn in due time, many of these dispossessed ethnoi streamed off in an easterly direction, accompanied, strange to say, by considerable bodies of the Pūlāsathū themselves : but, for the moment, we are not concerned with the fortunes of these fugitives.

What more immediately interests us is the fact that well-nigh the entire Amorite race, certainly those in Yadaī, and probably the bulk of the “Old Lions of the Lebanon,” together with the remnants of the broken Hittites of the north, were irresistibly swept down south, like leaves before a gale. Very far south were they driven, even to the most southerly territories of Khārū ; and it would even seem that, in the general rough-and-tumble of the times, a section of the Abramo-Josephites, or Hebro-Israelites in Northern Khārū (that half-Romic colony which for centuries had been the special care of the Pharaohs), got chipped off, and was hustled down south with the rest of the stampeding ethnoi, and there (though always remaining politically attached to the Beth-Sākh) became eventually known as the “tribe” of *Simeon*.

Now, what really was this above-mentioned country of *Yadaī*, or, as it is sometimes written, *Ja'di* ?

We shall consider this most interesting subject in our next Lecture.

LECTURE IX

Away back in remote old Melanochroian times, just as, throughout the Great Central Zone, but especially throughout the Mediterranean World, the dominant divine name was El, in all its formal variants—Al, Ilū, Rā, Lā, and so forth, so, in succeeding, but still for us well-nigh immeasurably ancient Rhodochroian times, the dominant divine name throughout practically the same old Mediterranean regions was Iō, in all its formal variants, masculine and feminine—Zeús-Pater, Jupiter, Diōnē, Juno, and the like.

- But if we analyse Iō, we shall find that it also was
- further divisible into a masculine I and a feminine Ō. Nor must we imagine for a moment that there was anything gross in this way of regarding the Godhead. True, periods did arrive wherein, throughout specific areas inhabited by degenerate or evolutionally immature ethnoi, conceptions which were originally spiritual and pure, became objectified and debased, and, under the guise of religion, horrors and obscenities too revolting for words acquired a ubiquitous vogue. But these were temporary and local lapses or imperfections. In itself, and essentially, the idea of the divine biunity—and therefore of biunity, as a living principle, permeating the entire kosmos—was a refinement. Properly understood, it was and is the profoundest of mysteries (in the non-priestly sense)—being nothing less than the substantive and operative basis of Life, whether regarded as *Subsistence* or as *Existence*.

Out of that aspect of Iō in which it may be regarded as having embodied or enshrined the mystic conception

of the Divine *Masculine*, evolved in course of time such names as Zeús-Pater, Jupiter, and, amongst the early Rhodochroic migrants in the further East, Dyaúsh-Pitā.

So, out of that aspect of the same Iō in which it may be regarded as having enshrined the mystic conception of the Divine *Feminine*, evolved in course of time such names as Diōnē, Juno, and, in the early Rhodochroic East afore-said, Yōni.

The initial D that is inherent in all these names—even in Zeus, Jupiter, and Juno—must be looked upon as the surviving remnant of an archaic etymonic epithet, once indicative of the divine nature of the original basic name, or the subject that bore it, but which eventually became almost wholly merged in the name itself. Thus, all masculine names in say *Zeu*, *D-iu*, *D-iō*, *D-iv*, *Jū*, and the like, really stood for an original Divine I, or “Divine Iō” (masc.). So also Diōnē, Juno, and the like, really stood for an original “Divine Ō,” “Divine Iō” (fem.), or “Divine Iōnē.”

But yet another evolutionary aspect of these archaic Rhodochroian divine names is to be found in *Yāvān*, which simply meant the *ān*, or *ēnē*, i.e., “country” of Yāv=Iō, and in the later *Iōnia*, which, if not an outgrowth from *D-Iōnē*, was merely a transfer to maritime Western Asia Minor and personification of the name Yāvān, under the form Iōn, plus the suffix *ia*, signifying “country.”

Now, this name Yāvān, I suggest and submit, was already in existence in the old Mediterranean World in those remote days to which I alluded in a former lecture, when one of the streams of Rosy-Blond migration, which issued from Rhodochroia and went off in an easterly direction, settled down permanently in Nāharin, in that part of the Orontēs Valley, just below Amanus, which

was anciently called Amorā (*Amurrā*, *Akmar*), and there became known as the Amorites (*Amurrū*) of Yādāi. Yādāi appears to have been identical with the region subsequently called Samal, or Samalla (modern Senjirli). It is quite possible that these particular Rosy-Blond migrants from Rhodochroia came direct from Yāvān, and that, so originating, they brought thence with them the locally dominant old cult of Yāv, or Iō. I further suggest and submit that, just as Kal-*dā*, Kar-*dā* or Kas-*dā* (afterwards *Chaldea*), was the name of the *dā*, *deh*, *dē*, or *dāi*, *i.e.*, "country," of a conquering branch of the Kāssi from Elām, or as Aga-*dē* (Akkad) was the "country of the heights," *i.e.*, the "Highlands," or "Uplands," so this original old western Asiatic home-land of the earliest Rosy-Blond migrants from the Old Mediterranean World was in reality once known as Yāh-*dā*, *dē*, *deh*, or *dāi*, or Yāhū-*dā*, *dē*, *deh*, or *dāi*, *i.e.*, the original Yāhūdeh, or Judah; because it was the "country" of Yāv, Iō, Yāhū (perhaps Yāh-ū), or Yāh; and that, as a matter of fact—a fact, however, which either disappeared for a time from historic ken, or else was deliberately suppressed—its inhabitants, those Amorites who for so long and so bitterly opposed and intrigued against Khem and allied themselves with Khem's one-time oppressors, the Hyksōs, must, even before they were openly acknowledged as "Judah," and as such were actually incorporated into "Israel" in its wide political sense, have been known as the people of that northern country, *i.e.*, as the Yāhdū, or Yāhūdū=Yāhds, or Yāhūds—afterwards, in Hebrew, Yāhūd-*īm*, or Yāhūd-*īn*, and now by us rendered Judahites, or more commonly Jews.

For many centuries they remained in Yādāi—for so long, indeed, that all recollection of their identity as a European

ethnos hailing originally from the Old Mediterranean World had been completely lost, not only by the nations around them, but even by themselves. Either so, or else it was all deliberately blotted out by Ezra. But in B.C. 1151, as we have seen, both they and some of the Hittites of Nāharīn were hurled out of the North and swept into the most southerly parts of Khārū.

In brief—and here we have a fact which, while it may startle you, will also go far to revolutionise our ideas of the past, and even of the present—it was out of these refugees of B.C. 1151 that the so-called “tribes” of Judah and Benjamin were *artificially constructed* about a century afterwards—never having been heard of before under those names, except in so far as this, that “Judah” is, and was, and always had been, identical with the old, old name Yāhūdā, or Yādāi, so long familiar to the Romiū and their friends and enemies as the original Asiatic homeland of the Amorites.

These, then, forsooth, are the ethnos whom we have been taught for generations to look upon as Semites, Hebrews, descendants of Abraham, an integral constituent, nay, the leading members, of the race of Israel! These are the people with regard to whom Ezra, the “ready scribe,” has successfully gulled the whole world into the belief that they were heavily oppressed in Khem by the Pharaohs; that they were miraculously delivered from that “house of bondage” by Yāhveh himself; that it was to them that the “Land of Promise” was given by that same Yāhveh, to be held by them as an inheritance for ever; that he is and ever was their God in a sense which can apply to no other people on earth; and that they, the Jews—for to-day the rest of the “tribes” do not count

—are, and are destined ever to remain; as they ever were in the past (as written up by Ezra), his Peculiar People!

They are *not* Semites: they are *not* Hebrews: Abraham was *not* their ancestor: they were absolutely distinct, ethnically, from the Israelites: they were never oppressed by the Pharaohs, were never brought out thence “with a high hand,” either by Yāhveh or anybody else, in fact were never in Khem at all: and they never even came into existence, as “Judah,” were never even heard of under that name, till some time in the 11th century B.C.; and, as for their alleged “royal” status, all that they ever attained in that connection they owed to that very earthly suzerain at whose majestic and benevolent head Ezra hurls so much venomous vituperation—imperial old Khem!

You may remember that in the earlier stages of the career of David, the “sweet psalmist of Israel,” there came a day when he deemed it advisable to flee from Saul and seek refuge at the court of Achish, the King of Gath (1 Sam. xxi. 10). Before that period almost every name in the region or community which the Bible represents as “Judah” was compounded with El, Ab, Ach, Shemesh, On, Am, Baal, or the like. Hardly one is to be found into which *Yāh*, or *Jāh*, enters. That is believed to have been somewhere about Conv. B.C. 1062. But, after David’s return, and his accession to the throne of Judah, *cir.* B.C. 1054, lo, there are scarcely any proper names into which *Jāh* does *not* enter! The explanation of this given in Dr. Inman’s *Ancient Faiths* is that David had learnt the name *Jāh* say from his friend Hiram, during the period of his enforced exile from Judah. This implies that before those days the name had been absolutely, or at least practically, unknown to the people

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of "Judah." Such a state of affairs is perfectly incredible. But the point thus raised throws a dazzling light upon a particularly obscure corner of Jewish History. Up till Conv. B.C. 1054, David, then 30 years old, was simply a young Amorite adventurer, leading a picturesque but precarious existence. It was not as King of any "Judah" (as that name is now understood) that he was first crowned at Hebron (2 *Sam.* ii. 1-4). It was really as king of his own countrymen, the Yādāi Amorites in that part of the country. Hence, the "Judah" over whom he first reigned having been in fact no other than the ancient historical Amorites, then partly consisting of "the Old Lions of Lebanon," we cannot but assume that before David's flight from Saul they had been as well acquainted with the name Yāh (Jāh) as they were after his return. On the same basis, it is also clear that the name Yāh must have entered into the composition of Amorite names before those days as freely as it did afterwards. Look at the matter another way. The name originated amongst the Amorites, *i.e.*, amongst the people of Yādāi. Some time—say a century—after B.C. 1151, settled as a drift from the North, they evolve in southern Khārū into the "tribe" of Judah. We are asked to believe that, up to say B.C. 1054, they, as Judah, were ignorant of Yāh, and their cognomens were all compounded with El, Ab, Ach, On, etc., though, after B.C. 1054, as by a miracle, hardly a cognomen can be found amongst them into which Yāh does *not* enter. All which, if true, means that there must have been a long stretch of their previous history during which, as Amorites, they had wholly forgotten the name Yāh—nay, their own name Yāhūdū : whence the necessity of supposing, as Innan does, that David introduced the name into Judah on his return from Philistia. It is altogether too thin.

If, before B.C. 1054, almost every name in the community that the O. T. represents as "Judah" was compounded with El, Ab, Ach, Shemesh, On, Am, Baal, and the like, it only shows that the community that possessed these names *was not in fact Judah in the biblical sense*. It shows that the people into whose names Yāh did freely enter, *i.e.*, the Amorites of Southern Khārū, *had not yet declared themselves as Judah*, or been acknowledged as such by the Abramo-Josephites, or Hebro-Israelites, and incorporated with the latter as one of their "tribes." It shows that, on David's return from exile in Philistia, *i.e.*, his return to the territories of the El, Ab, Ach, Baal, etc., community in B. C. 1054, the people with the Yāh names, *i.e.*, the people alleged to have been "Judah" in the O. T. sense, but really up till then known as the Amorites of Southern Khārū, *only then fused in their lot with him*, organised themselves into a political entity, assumed publicly their own age-old name of "the people of Yāh-ū," *i.e.*, the Yāhūd-īm, or Judah-ites, and were in due course, *i.e.*, some seven and a half years later, in B. C. 1046½, formally admitted into the general fold of the newly erected nation as the so-called "tribe" of Judah (2 Sam. v. 1—5).

From our chronological adjustments of Romic history, based on the Sōthic Cycle, we learn that, in the days of David's first coronation, as king of his own Amorites, in B. C. 1054, Nesubenebbed of the 21st Romic Dynasty was reigning at Tanis, but with the mysterious and powerful Hrihor, High-Priest of Ammon-Rā, pulling the strings in the background from Thebes : and when David acceded to the throne of Israel in B. C. 1046½, the Pharaoh, or "Great God," or "Good God," of Khem must have been Pesibkhenno I. We are given to understand that on both these

occasions David's attainment of royal status was a matter of popular choice. Nevertheless there is reason to believe that, as in the days of Saul (the "asked for"), so in those of David, Khārū was a dependency of Khem, and, as well *de facto* as *de jure*, Pharaoh was her Suzerain, whatever he may then have been in regard to the entire North as far as Euphratēs. We may therefore take it for granted that the foundation of the "House of David" is to be found in Imperial Khem. There lay "the Strength of Israel," and it was to Pharaoh (*i.e.*, to no invented Yāhveh) that David looked as unto his Liege Lord and his "God." Nay, it is in the light of these considerations that, reading between the lines, we must now study the words that God is represented as having spoken to David in the passage 2 Sam. vii. 8-16, and the words of David's alleged reply as recorded in verses 18-29. That Khem's effective suzerainty did in those days, and even later, extend right up to the Euphratēs, though stopping short in the west at the frontiers of Philistia, is rendered probable by the statement regarding the local limits of the sway of her vassal king, Solomon, as recorded in 1 Kings, iv. 21 and 24.

Yet another thing that, by way of buttressing up the Ezraic account, we are commonly asked to believe, is that the names Yāh (Jāh) and Yāhveh (the Tetragrammaton JHVH) are identical—the former being merely an abbreviated and poetical form of the latter. But *neti, neti*—it is not so. At the same time, the subject is too big a one, and my arguments in connection with it too intricate and long, to be gone into here. I therefore pass on to the consideration of something else.

Thus far we have seen that the real and only Hebrews were the 'Ibr-Aamū, 'Abr-Aamū, 'Abramū, or Abramites, of Hebron, dating at least from the 20th century B.C.,

and still under historic notice in the 14th century B.C. ; that the so-called "tribe" of Benjamin were the broken Hittites driven down south from Nāharīn by the Pūāsathū in B.C. 1151 ; that the so-called "tribe" of Judah were the old Amorites of Yādāi, similarly driven down south on the same famous occasion ; and that the Israelites of Northern Palestine were indeed genuine Israelites, but even as such they were only partially of Eastern Melanochroic, or Semitic origin, the other part—a good half—being none other than Romic, they having been the *Abiri*, or *Meṣrāyim*, i.e., "People of the Zodiacal Bull," yet amalgamated now with the aforesaid Abramites, *Khabiri*, or Hebrews, formerly of Hebron, and therefore styled the Abramo-Josephites, or Hebro-Israelites. Yet another name by which they were specially distinguished, was *Beth-Sākh*, or *House of Isaac*, which came to them after they had taken possession of Canaan, upon the completion of the amalgamation just referred to, say some time between B.C. 1451 and B.C. 1046½.

But what about the other constituent members of the new national organism—Reuben, Gad, Dan, Asher, Zebulun, Issachar, Levi, Simeon, and Naphtali ? Does not Ezra tell us that from the very beginning they, like Judah, were all integral parts of the Hebrew, i.e., the Israelitish, race ; that, in the persons of their respective progenitors and tribal eponyms, they went down to "Egypt" with their common father Jacob, *cir.* B.C. 1706 ? He does. But there is not a word of truth in the story : it is all fudge and fairy-tale.

The Levites were never really a "Tribe," even from the Ezra point of view. They were a humble class of attendants, of uncertain ethnic identity, who had always, even in Khem, been in the service of the Josephite *Meṣrāyim* as a kind of

domestic ministers connected with the ceremonies of their Meṣ-Rā-ic religion. At the Exodus they accompanied the families to which they were attached, and subsequently their fortunes and their status in "Israel" were such as are described in the O. T.

The basic ethnic identity of the Simeonites is equally obscure. Originally they dwelt in the north, having apparently been a community politically incorporated, or more or less definitely associated, with the Hebro-Israelites; but in the downward avalanche of Amorites and Hittites which resulted from the tornado-like advent of the Pūlāsathū in B.C. 1151, they seem to have been knocked roughly from their base and carried away in the rush, and deposited in the territories in the extreme south wherein the O. T. reveals them. At first they were a noticeably unprolific community. But in subsequent ages, after they had abandoned their own "tribal" allotment, and amalgamated with other peoples (1 *Chron.* iv. 39-43), apparently of Amorite, *i.e.*, of blond, stock, they became exceedingly multitudinous, and eventually took their place in history as the Gimirrāi, or Κιμμεριοι. I have traced their wanderings and fortunes in *European and Other Race-Origins*. Gimirrāi was merely the Babylonian equivalent of Assyrian *Bīt-Khūmri*, which was the name given in Nineveh to the Beth-Sākh, or Northern Israelites—derived from one of their kings, 'Omri. Hence there is very little uncertainty regarding the ethnic identity of the Kimmerians.

The Danites were none other than the Dāiniūna mentioned in Romic records, sometimes alone, sometimes in association with the Pūlāsathū. Like the latter, they were a very ancient seafaring folk of the Eastern Mediterranean basin, and, again like the Pūlāsathū, they had repeatedly

and persistently striven to secure a foothold on the Canaanitish coast.

The Issacharites certainly, the Asherites probably, and the Zebulonites possibly, were all much of the same type, and were very likely even akin to the Pūlāsathū and Dāiniūna : though, with regard to all these marauding communities, ethnically they undoubtedly exhibited a very considerable admixture. Nevertheless, the main-stocks to which they could possibly have belonged were three, and three only—that of the old Melanochroi, that of the less ancient but still old Rhodochroi, and that of what Myres calls “Alpine” man. Some races, like the Hittites, others, like the Pūlāsathū, were a blend of some, or all, of these. As regards, therefore, these Danites, Issacharites (who were almost certainly the old Zākkārū), Asherites (quite possibly the old Uāshashā), and Zebulonites, this is about all that we can say—except that, whatever they were, they were Europeans.

The case of Naphtali is peculiar. Quite possibly she too consisted to some extent of drifts from the Sea ; but several considerations point to other quarters as the main source of her ethnic origins. In association with the name Bilhah, she first comes before us, not as an integral part of the alleged national race from its very beginnings, but in the character of what is known as a “hand-maid tribe,” *i.e.*, an outside community incorporated into the Hebro-Israelitish Confederacy. Also, there is reason to believe that, like Issachar, Zebulon, Asher, and Dan, she did not attain even that status till after the memorable events of B. C. 1151. Perhaps the most significant indication of her racial affinities is to be seen in the name by which the region wherein her territories lay had been known from indefinitely ancient times,—*Gelil Haggoyim*, *i.e.*, the “Circle

of the Nations"—what the Romiū would have called the "District of the Satiū"—what eventually was commonly styled "Galilee of the Gentiles." It is this that gives us our clue. We remember Cushan-rishathaim, king of Mesopotamia in the early regnal years of Amenhotep II, *cir.* B. C. 1423, and we recognise that in that name we have nothing more or less than the phrase "Kūshān, Prince (*Rosh*) of the Gentiles (*Satiū*)."¹ Nay, going even further back to the 20th century, do we not also recollect "Tidal king of Nations?" Both these potentates seem to have really hailed from the same country—Māthen, Mitanni, politically, ethnically, culturally, and territorially the eventual nucleus, or concentrated resultant of the much more extensive area to which in previous lectures I alluded under the arbitrary name of Rhodo-Tūrānia. It was the true cunabula—the deliberately chosen domicile of origin, or home-land—of Abram and the elder patriarchs, prior to their crossing of the Euphrates and their *début* as Hebrews. (*Gen.* xii, 1; xxiv. 4; xxviii, 2; *Deut.* xxvi.)

(5) We may therefore take it that in the main the Naphtalites were Rhodo-Tūrānians, *i.e.*, practically of Rosy-Blond, or at any rate *quasi* Rosy-Blond stock.

There remain only Reuben and Gad. There can be little or no doubt that in the former we behold, with a certain infusion of Amoritic blood, merely the surviving remnant of the ancient Rūtennū, or people of Lot, or Lotn—probably a blend of aboriginal Proto-Melanochroi of Khārū and immigrant primitive Aamū. They were doubtless a big, burly, mixed fair and dark, honest-featured folk; but apparently there was something lacking in their ethnos which prevented them from holding their own in history.

The Gadites must have consisted very largely of the same tall, blond, blue-eyed stock as the Simeonites. Basically they were probably of Aamū lineage; but we may take it for granted that the old Amorite population east of Jordan in the midst of which they settled was eventually absorbed into the tribal community. At the same time there is reason to suspect that small Hittite settlements flourished here and there within their territorial bounds.

As an ethnical unity, therefore, all these communities thus confederate with the original Abramo-Josephites, or Hebro-Israelites, were glaringly different from the House of Judah in the south, *i.e.*, the peoples of Judah and Benjamin, including Levi. It was in virtue of this glaring difference that they acquired the distinctive name of the *Beth-Sākh*, or *House of Isaac*—a name in which (with all its implications of descent from Mitannian, *i.e.*, Rhodo-Tūrānian Abram, or in other words, of Hebrew lineage) the *Judahites and Benjaminites had no part or lot whatever*. True, some of the incorporated communities belonging to the Northern Confederacy seem to have been as heavily charged as the Judahites with Amorite blood. Nevertheless there was all the difference in the world between the two great Houses. What was that due to? To the one all-dominating fact that *Judah eventually absorbed Benjamin*. Now, Benjamin was pure, unadulterated Hittites—one of the most hideous stocks known to ethnography. Result—a certain widespread, stocky, snouty, evil-looking type of the modern Jew whose personal appearance and character are as familiar to us as they are repulsive.

With the history of the House of Judah after the secession of the Beth-Sākh from the House of David

about B.C. 973½, their Downfall and Deportation to Babylon about B.C. 578½, the so-called Returns in the 6th century B.C., and the extraordinary *rôle* that has since been sustained by the *Diaspōra* in almost every country in the world, you are all more or less intimately acquainted. As regards, however, the vicissitudes of fortune experienced, and the even mightier *rôle* sustained, by the *Beth-Sākh*, since the epoch of their Downfall and Deportation to the "cities of the Medes" in the 8th century B.C., I doubt whether all, or even many, of you are equally well informed. Suffice it to say that, about a century and a quarter after their captivity, they were once more free men, nay, under the name of the *Sākhi* (or, as they called themselves, the *Sākh-Gelōths*), they were even solidly established as an independent and powerful State in *Sākhesani*, or *Sākhland*, in *Arārdhū*, north of the river *Aras* or *Kūr*. To the Assyrians, who spoke of them as their "former captives, the *Sākhi*," they had previously been known as the *Bīt-Khūmrī*. It was they who, after having inflicted a decisive defeat on *Kyaxārēs* of *Media*, captured, sacked, and burnt *Nineveh* in B.C. 627½. Thereafter, for about a generation, they lorded it over all Western Asia; but shortly after the second and less wonderful but better known disaster to *Nineveh* at the hands of *Kyaxārēs* of *Media* and *Nabopolassar* of *Babylon*, and in view probably of the alliance about that time effected between *Babylon*, *Media*, and *Lydia*, they abandoned *Sākhland* and migrated west, driving the *Kimmerians* out of their seats along the northern shores of the *Black Sea*, and eventually settling at *Ārsareth* in the river *Sereth* country (the regions now known as *Būkhovīna*), where, in course of time, they became known to the *Iōnian Greeks* as the "Descendants of *Sākh*"—

Hellenised under the well-known name Σκῦθαι, *Skūthai*, their own name of Sākh-Gelōths becoming transmuted into the form *Skólotoi*. But before these great changes happened, they had effected a mighty and memorable achievement in Airyo-Tūrān. So rapidly had their population increased in Sākhland, that in course of time stream after stream of migrants issued thence, and, trekking east, planted amongst its smiling oases colony after colony, each of which eventually developed into a sort of independent State, becoming known collectively as the Sākhs or Sāghs of Airyo-Tūrān, and, from the religion they founded, the Āshāvō-Danghavō, or "People of Āshā: also, in particular, as the Sūghūds—a name similar in meaning to the western and later Skūthai. It was from them that, first the Medes, and afterwards the Persians, acquired the culture that is conventionally associated with their respective names. It was also from them that the Kāssi-descended Wolf-communities, Tokhs, Dahae, Dahyūs, and all like barbarous denizens of the surrounding wilds, acquired, though in somewhat caricature guise, such rudiments of civilisation as they were severally capable of assimilating—inclusive of a corrupted form of the Sākhian language, and modified forms of the Sākhian *fūthork*. Many of these Sāghs—especially those dwelling in Sāghestān or modern Sēistān—eventually found their way into India as the original Sākās, or Śākās, and, as well culturally as politically and ethnically, contributed much to the early history of that great country: but this is a subject in which I cannot enter now. In a word, from the beginning of the 7th century B.C. onwards, these Sāghs of Airyo-Tūrān were undoubtedly the supermen and culture-race of Central Asia—which, indeed, obtained from them its very name. In this there is nothing to be surprised

at: indeed, it is only what might have been expected. As a group of partly European, partly Rhodo-Tūrānian, partly Aamū ethnoi, blended with and welded into a nucleus of Hebro-Israelites who were at least half-Romic in origin—the whole further amalgamated with all that remained of that physically splendid stock, the Rosy-Blond Amorites of Nāharīn, Zāhi, and Khārū—the Beth-Sākh, or Khūmrī, or Sāghs, or Skūthai (however we choose to call them), were indubitably the finest flower of development in human evolution. In them was no Kāssite strain, no Hittite strain: they were wholly free from any taint of a barbaric origin: whatever its sources, their lineage was always traceable back to the cultured, or at least to the culturable, races: and, above and beyond all else, in the main it was rooted in a Rhodo-Leukochoic, *i.e.*, a Rosy-Blond, ancestry.

It is unnecessary to do more than allude to the effect upon the East, and especially upon the Sāghian world in Central Asia, of the conquering career of Alexander the Great. It is also unnecessary to do more than mention again the sudden abandonment of Asia by the entire Sāghian World about the close of the 2nd century B.C., and their eventual settlement in Russia and in North-Western Europe under well-known names, such as the Asen, the Saxons, the Angles, and the Yōta, or Jutes, accompanied nevertheless by clouds of barbarous and other ethnoi. Nor need I switch off to the migrations and exploits of the two great bodies into which the Kimmerians (of the same ethnic stock as the Sāghs) divided themselves after say B.C. 598—namely, the Kymri (Kymry, Brythons, and Lloegrwys) and the Kimbrī, nor describe how, long however before the Sāghs, they too found their way into the “Isles of the West,” and there

contributed to the formation of the British Race. Having said this, I have said enough to show that in the conventionally learned world which knows nothing of many, and may possibly smile at most, of the statements as of fact and the various hypotheses propounded or discussed in these Lectures, conceptions regarding the past, and therefore many aspects of their outlook upon the present, are exactly upside-down. Moreover, it is about time that this should be stated openly, and rubbed well in.

LECTURE X

Up to now these Lectures—these attempts to expound the contents of *Culture and Kultur Race-Origins*—have been almost exclusively confined to that aspect of the book which concerns itself with Race-Origins and Developments, primary and otherwise (principally otherwise), and with those numerous and more or less momentous Race-Movements which did so much to make the Past what it was, and which, when exhaustively traced out, are found to be equally responsible for the Present—but in a manner rather different from that which we read of in the text-books, or hear about in circles where discussion proceeds on conventional lines.

Race-Origins, Race-Developments, and Race-Movements make up, indeed, the greater part of my subject-matter. They are the basis upon which everything else has been built : but, as you are now in a position to see, so big a thing is this foundation, that all our time has hitherto been taken up, not indeed in an exhaustive investigation and exposition of its materials and construction, but in the merest sketch of its general “lay-out.”

Here and there, however, throughout the book—*i.e.*, whenever they appeared to be relevant, or wherever it seemed most convenient to insert them—there are chapters on other subjects, such as the Mythologies of the old vanished Mediterranean World, Comparative Philology, Religious Beliefs, Systems of Philosophy, Fraudulent Ethnological Theories advanced by the Germans, the true relations subsisting between the so-called Semitic

and Hamitic Languages, and various excursuses on Spirituality, Character, Civilisation and Barbarism, Yāhū, Jāh, and Yāhveh (JHVH), and other themes more or less explanatory of, or in some way or other connected with, the general argument.

For instance, in connection with Ethnic and Cultural Origins and Developments in the valleys of the Euphrates and Tigris, Chapter III comes in as a new interpretation of the Babylonian *Story of Bel and the Dragon*, and its pendant, the *Story of Creation*, which, in my belief—though ostensibly works of kosmogonical, theological, and poetical art—are really to a great extent based on actual historical events, and as such are well worth studying from that point of view. I therefore proceed to show that in the myth of Tiawath's conspiracy against the Gods (whatever else may be its possible implications), we really have a poetically and otherwise veiled account of some vast and terrible Old-World Upheaval on the part of Barbarism against Civilisation—some mighty and villainous effort by the Kāssi (the Prusso-Germans of Antiquity) to overwhelm the Culture-Races of their day. Further, I explain how, in the story of Merodach and his exploits—poetically elaborated on the lines contained in the *Tablet of the Fifty-one Names*, and susceptible of the usual more or less fanciful interpretations—we really see vaguely enshrined memories of the advent and triumph throughout the Tigro-Euphrates country of the power and civilisation of the Rhodo-Tūrānians, and the ethnic and cultural metamorphosis which thereupon ensued throughout "Babylonia," first in Agadē, and eventually also in Sūmer. In this connection I point out how, all over "Babylonia," nay, throughout Western Asia, Ilū or some variant thereof—the equivalent, amongst the

Eastern Melanochroi, of that old divine name El which in remote days was dominant from end to end of the Great Central Zone—was the generic name for “God,” save that in Sūmer the Tūrānians spoke of *Mū-ūl-lil*, or *En-lil-lā*=the *Illinos* of Damascius; how, with lapse of time, arose the expression *Ābū-Īlū* (*Father El*), or *Āb-El*, whence the shortened form *Bel*—the natural complement in those regions of the similar rise of *Αβ-Ηλιος* or *Αβελιος*, in the Mediterranean West; and how, just as in that Mediterranean West, a distinction subsisted between Trojan *Απελων* and Greek *Αβ-Ηλιος* or *Αβελιος* (the former really deriving from “Father On,” through *Ab-Alah-On*), so, amongst the Eastern Melanochroi, a distinction eventually grew up between an Older *Bel* and a Younger *Bel*, noticed in the myth of that Merodach (*Abū-ilū*) whose first attempt at “Creation” is said to have failed, and that *Bel-Merodach*, or *Belus* (really the Rhodo-Tūrānian power personified), who in a later age is said to have succeeded in that great emprise.

Then, in connection with the ethnic origins of the Prusso-German nation, or rather populations, I plunge into what, I fear, is a somewhat forbiddingly metaphysical disquisition on the subjects of Character and Spirituality, at least in the senses in which I wish it to be understood that I am employing the terms. By Character I do not mean *Mentality*, either in its intellectual or its intuitional aspects. I mean a super-mental state, which may be described as that attitude on the part of the Real or Higher Self towards life, as an object of true perception and a sphere of active duty, which the Higher Self naturally and inevitably assumes when it realises once and for ever that it is essentially one with eternal, *i.e.*, real, Sub-sistent Life. This super-mental state I call Spirituality,

the state of Essential Being: and I maintain that it is the only sense in which we can properly make use of the world "Spirituality." When, therefore, I say that an individual or ethnos has or has not Character, I mean that that individual or ethnos has or has not Spirituality, in this sense. He or it has or has not realised the mystery of his or its essentially Divine Nature (and all that it implies in the way of *being* and of *conduct*); has or has not the power to apprehend eternal Verities, or substanding Realities; and therefore does or does not order his or its conduct, whether in thought, word, or deed, in accordance therewith. In brief, his or its Essential Being—both substantially and operatively—is still *involutionally buried or hidden from sight*. For these reasons I assert that the Prusso-Germans, as an ethnos, and even, so far as recent indications show, individually, are possessed of no Character, no Spirituality, whatever. Intellect, of a sort, they undoubtedly have. Also intuitional faculties—functioning, however, only within the limits of an *existential* environment. Thus endowed, they have undeniably acquired a wonderful mastery over what are called the resources of Civilisation. Nevertheless they are utter Barbarians. Why? Because, highly developed though they are, their development is merely that of the Involutionary, or Downward, Arc of Progress. In that very Progress they have never been able to see any thing but the opportunity for an unlimited indulgence in their natural brute instincts; in the resources of Civilisation anything but the means whereby more effectively to conduct against their neighbours some deeply-thought-out campaign of widespread and overwhelming desolation and misery; and in what they apprehend of Culture (by them transmuted into *Kultur*) aught but an excuse for blatant self-glorification.

Absolutely incapable of profiting morally from the lessons of experience, all down the centuries, from Kāssi to Boches, they have been ever the same—congenitally ill-conditioned and savage, a predatory folk, a wild-beast ethnos, enemies of the human race.

Closely connected with this subject are the far-reaching and deep-laid plots on the part of "Scientific" Teutonia to obtain a general acknowledgment that, as individuals—physically, mentally, and even, ye gods! spiritually—the Prusso-Germans are the supermen of the Earth, and, as a nation, are destined to universal hegemony and overlordship. Knowing full well that these first-mentioned honours already belong, as of right, to the Englishman (using that term in its widest sense), their initial efforts in this subtle campaign of fraud were directed to an establishment of the belief that the English and the Germans were ethnically identical—"cousins," as the phrase once went. In this they succeeded to a marvel: British "Scholarship" swallowing the concoction wholesale, especially in early Victorian days. Next, Berlin and other professors tried to make out that of this wonderful super-race they, the Germans, were the main-stock—the trunk, so to speak, of the ethnic tree—the English being only branches, if not mere twigs. The last move in the game has been a "Hass"-inspired assertion that the English are a mon_rel, half-Keltic breed—accompanied, nevertheless, in the very same breath, by the accusation that, in entering the Great War against them, after they had carefully decided that by reason of our inherent poltroonery we would stand aside, we have been guilty of an act of Race-Treachery! A particularly impudent, particularly ridiculous, yet highly amusing side-show, or development, out of these exploded artifices

on the part of Prusso-German *Gelehrsamkeit*, is to be found in the "highbrow" lucubrations of the egregious Herr Houston Stewart Chamberlain, on the subject of what he calls "a very delicately constructed, many-jointed organism"—the German Idea. The real nature, however, of this delicacy of construction is itself a delicate subject: and, as Chamberlain is himself too delicate to refer to it openly, I have ventured, as you will see, to do the needful for him.

One of the most important factors, outgrowths, or expressions, of Culture, in the Past, even as it remains in the Present—perhaps the most important—is Religion: though unfortunately this is a term which, (as understood by humanity in all stages of development short of the highest, as reached, not even by the most complexly evolved races, but only by the more spiritually developed amongst these), has been lamentably misconceived and misapplied, and has probably been responsible for more misery in the world than any other cause. As regards the remote Past, all that seems to have come down to us is a number of so-called Divine Names, moving as it were in groups—each group being specially associated with some particular age and geographical area. What specific doctrines were represented by these Names has been forgotten. As the unrecorded Past merged gradually into the recorded Past, or the beginnings of what we call historical times, and these again into the Present, we find ourselves still confronted by some of these Divine Names, or their ghosts. And all the time, as the centuries roll along, we see systems of belief, and more or less elaborate ceremonies and practices, gradually accreting round these Names, and what are called the great Religions of the world springing up, flourishing for

a time, and then passing out of vogue—only to be succeeded by others, all apparently doomed to the same destiny. One feature they all seem to have in common. All begin as pure faiths (at least that is the tradition regarding every one of them) : but all end as questionable *exoteric* cults, with questioning *esoteric* cults in the background, of which the “man in the street” is invariably either ashamed or afraid to confess himself an adherent. What does this mean? What really lies behind it? Some sort of answer to this question—some sort of explanation—I have endeavoured to give, or rather to suggest, in Chapter XV.—“Esoteric Pantheism, Old Exoteric Cults, and Mithraism.” In this connection I have even ventured on an enquiry into the nature of Life, and into the real value of all the various speculations in which humanity has indulged, and still indulges, on the subject of what is called “Immortality,” and the hopes and fears in which that idea is canopied, as though in clouds, more or less gilded. And the conclusion I come to is that Existence—that which we call Life in this ever-metamorphosing kaleidoscope of Time, Space and Causality—is *not* Life. Life is eternal. It cannot die. And we? *Essentially* we are one with Life. And therefore, provided we realise this fact *vitally*—provided that we are really *alive*—whatever experiences of alternate objective consciousness and unconsciousness await us in the realm of mere *Existence*, in reality, as self-*subsistent* beings, essentially one with Self-*Subsistent* Divinity, like God himself, by and in and through his Manifestor and Manifestation, the Kosmic Christ, we live—not in Time and Space and Causality—there we merely change our forms and states and undergo experiences—but in the Eternal Now. We *are*: and therefore we can never *not be*.

This, I affirm, was the basic doctrine, not only of Mithraism and Ancient Pantheism, but also of all the old religious cults. This, I affirm, is also the solid rock on which all present religion, that really is religion, is or ought to be founded.

I further maintain that, as a heritage—the most priceless of all our heritages—it has come down to us through the ages, by the ethnic streams described in my book, from our Rhodo-Leukochroian ancestors.

Another matter which I deal with as and when it comes along is the Argument from Philology. Hitherto, largely on the authority of Max Müller, it has been held, more or less dogmatically, that the linguistic foundations of Europe as we know it (or imagine that we know it) are discoverable in a heterogeneous crowd of ethnoi vaguely referred to as the *Āryan-Speaking Races*—peoples who, whatever their physical type or types (and, at the back of our heads, there is always a lurking conviction that they were fair, and even blond), were originally domiciled in the East, some even as far east as the primitive homeland of the Vedic *Āryas* (usually called *Āryans*), but who, at various epochs in the past, and by divers routes, all streamed westwards, and, settling down in Europe, eventually gave rise there to what are called the *Indo-European*, nay, sometimes even the *Indo-Germanic*, Languages.

Against this I protest. The truth was exactly the other way about. I do not deny that many of our linguistic possessions came to us from the East: but I say that we ourselves, in the persons of some of our progenitors, brought them with us from that East, say vaguely during the comparatively modern period B.C. 115-A.D. 1, in the days of the great *Völkerwanderung*, when the *Sāghs*, the *Dahae*, and other Central Asian races, abandoned

Airyo-Tūrān, and poured like a flood into Europe. I further say that, ages before then, Mediterranean dialects—together with Mediterranean divine names, institutions, traditions, faiths, and philosophies—had found their way into the East from the West: taken there by those migrant Rosy-Blonds of whom I have already said so much in these lectures.

Thus, for instance, I say that *Dyaúsh-Pitā* found its way into Ārya-varta, having developed from the very same etymon as that out of which *Zeús-Pater* and *Jupiter* had developed in the West. Thus also, I say, *Vāruṇa* found its way into Mitanni, or rather into early Rhodo-Tūrānia, and thence wandered further east—having developed from the same etymon as that out of which Ouranos had developed in the Mediterranean World. Thus also, springing originally from the same etymon, arose those developments which, remaining in the Old Mediterranean West, produced Trōjan Ἀπειλῶν and Greek Ἀβ-Ἥλιος and Ἀβ-ελίος, but, being carried away eastwards by the eastward-migrating Rosy-Blonds, eventually appeared in such forms as *Sūrya* (through *Svārya*) and *Apa-var-yan*, or *Apa-val-yan*. Thus also, from the same common old etymon (whatever it was) arose those developments which, remaining in the old Mediterranean West, gave the ancient Greeks their well-known old *θαλασσα*, and, carried away east by the migrant Rhodochroi, gave the Rhodo-Tūrānians, and eventually the Babylonians, or rather Chaldaeans, that essentially identical but by no means so well known old name, *Thauatth* (Tiamat). All these, except the last (which as an equation, seems never to have been noticed hitherto by any one), are said to have come to the West from the East. *Per contra*, I say that they went to the East from the West.

Lastly, there are several important ethnic groups, now recognised as Europeans, whose original habitats were nevertheless "somewhere in Asia," as Max Müller would have said. Of these we may mention (1) the Goths, who, through the Mas-Sagetai, were lineal descendants of those Romū, Meṣrāyim, and Egyptians who had been deported wholesale to Babylonia by Nebuchadrezzar in the 6th century B.C., but who afterwards turn up as a free people wandering about in the wildernesses of Airyo-Tūrān; (2) the Kymri, Brythons, and Lloegrwys (one division), and the Kimbri of the *Chersonesus Cimbrica* (another division), who together were once known as the *Κυμμεριοι* of B.C. 598, and these again as the still earlier Gimirrāi; (3) the *Σαυρομαται* settled on the banks of the Volga, once known further east as the Northern Medes; (4) the Saxons, Āsen, and Yōta—lineal descendants of the Sūghūds, or Yü-Ti, and the Sāghs of Āshāland in Airyān, (5) the Alamanic and other kindred Germans—lineal descendants of the Kāssi-derived Persians and the Dahae of the Airyo-Tūrānian wilds; (6) Slāvs, representing the residue of the *Medi*; and (7) the *Arii* of Livonia, descendants of the old Airyānians of Bākhdhi. All these last-mentioned communities, as I trust you have now thoroughly grasped, were denizens of Central Asia up till as late as some indefinite time towards the close of the 2nd century B.C., when, led by the Sūghūds and Sāghs, they stampeded west, and eventually settled down in Europe. Of course they all, as also the earlier Goths, brought their languages with them, and it is very natural to recognise that many of the words in those languages must have revealed evidences of an origin similar to many words say in the Hellenic or Italic linguistic areas.

Indeed it is this which deceived the old philologists, and led them to enunciate those theories to which modern scholarship still seems to cling like grim death. Also, when these stampeded races settled down amongst or north-west of the barbarous Broadhead and other aborigines of Europe, there was much give and take in the matter of languages, dialects, and what are called loan words. Hence, to some limited extent, it is perfectly true that the languages of Europe, in their ultimate developments, do reveal signs of having had an original cunabula "somewhere in Asia". But this is the explanation of the fact. Lituianian or Lettish (the language of the people called by the Romans the *Arii*, and who were really the migrated Airyānians of Bākhdhi) will give us several instances of this. So also will German—for the Germans are to a very great extent the lineal descendants of those crowds of barbarous Dahae (as well Persian as Unsettled) who, when in Central Asia, had acquired their language and also their *fūlhork* (or rather corrupt forms of both) from the cultured Sāghs, and had simply followed in the wake of the latter when they abandoned Airyān and migrated west.

In the way of linguistics yet another problem which I tackle is that of the true relations subsisting between what are commonly called the Semitic and the Hamitic Languages. Owing to the trend of thought induced in the minds of our elders by the statements contained in *Genesis* X, it used to be believed that these languages were quite separate and distinct. Gradually, however, the suspicion arose that some mysterious connection subsisted between them; but it was of so elusive a nature, and so little was really known about the subject, and other subjects also, not then recognised as involved therein,

that no very definite theory was formulated. The position at present taken up by philologists is, I understand, that both languages were originally a unity, having once had a common area of development, which, it is assumed, was probably *in Arabia*; that the Hamitic group were probably the outcome of *an original intrusion from Arabia into Africa, superposed upon indigenous languages there*; that there are still some investigators who believe they can trace connecting links between the two groups; but that these later views have not yet been put upon a basis sufficiently firm to justify definite and final adoption.

Shortly stated, the conclusion I come to in the course of a long and elaborate enquiry is this. If, for the moment, we discard the terms "Semitic" and "Hamitic", and recognise that the peoples and languages so called were, like those of southern Europe from the Pyrenees eastward into Western Asia, merely particular developments, in different geographical areas and in different ages, of *one practically homogeneous Melanochroic World* that from times inconceivably remote had been associated with the Great Central Zone, all difficulties will, I think, subside, or at least weaken: for the rest may be summed up in the idea of special and local developments, here rapid and complex, there slow, sleepy, and simple, in the course of subsequent evolution—developments which, as it happens, have since been ineradicably associated with what are now historically known as the Semitic, the Hamitic, and the Pelasgian Worlds. Further than this these expressions have, as the saying is, "no scientific value" whatever.

One of the most elaborate and difficult chapters—certainly the longest chapter—in the book is that in which I enquire into the true origin of the Tetragrammaton, JHWH,

or Yāhveh, the distinction between it and Jāh, Yāh, or Yāh- \bar{u} , and the relations that subsisted between the two. As is well known, YĀHVEH, the name, is alleged to have been revealed by God himself to Moses for the first time in B.C. 1492, either in the land of Midian or in Khem, it is not quite clear which. We are also asked to believe that, in a very particular and exclusive sense, Yāhveh was the God not only of Abraham, Isaac, and Jacob, but also of their descendants, the Hebrews or Children of Israel, then in bondage and affliction under the rod of the Pharaoh for the time being of Khem; that, in virtue of a promise made by Yāhveh to Abraham, and also to Isaac, in whom Abraham's seed were to be called, Canaan or Palestine (as it was eventually called) belonged as of divine right to the national race of Israel, particularly including the Jews; that the Hebrews or Children of Israel were in fact brought up by Yāhveh out of Khem and placed in possession of the Land of Promise; that it was Yāhveh who established David upon his throne, and swore that it should endure "until the coming of Shiloh", whatever that may mean; and finally that Yāhveh and JĀH or YĀH (Yāh- \bar{u}) were not two distinct divine personalities or names, but one and the same divine personality or name. All this, for the reasons and in virtue of the facts set forth in *Book II*, Chapter IX, I deny.

Yāhveh may have been, and probably was, a development on esoteric lines out of Yāh, or Yāh- \bar{u} . But that development occurred at a comparatively late date—certainly long after the days of David and Solomon, neither of whom could ever have heard of the name Yāhveh. Not JHVH but Yāhū, or Yāhō, Yh- \bar{u} , or Yh- \bar{o} , was the divine name which, according to Dr. Inman, is said to have

come up like a flood about Conv. B.C. 1055, to enter as a noticeable element into the nomenclature of the inhabitants of "Judah" (*i.e.*, the Amorites of southern Khārū) on David's return from his enforced sojourn in Philistia and Phœnicia—almost every "Jewish" name having previously been compounded with El, Ab, Ach, Shemesh, On, Am, Baal, "or some word indicating 'life,' 'existence,' 'brilliancy,' 'might,' 'glory,' etc." (*Ancient Faiths*, Vol. I, pp. 609, 610). This Yāh, of course, was simply the old, old Yv, or Iō, of the Amorites of Yadaï. The suggestion that it was Yāhveh [of which we are to suppose that Yāh (Jāh) was merely a poetical variant or abbreviation], is simply a very astute attempt on the part of Ezra, or whoever or whatever that name connotes, to transfer by way of credit to Yāhveh all that, in respect of antiquity, genuinely attached to the undoubtedly old name Yāh, so as to establish the belief that the origin of Yāhveh, as the great and holy name of the God of the Children of Israel, was in fact what in *Exodus* Ezra solemnly assures us it was.

Whether, as early as the 7th century B.C.—*e.g.*, the days when *Deuteronomy* is said to have been so marvellously "discovered"—there was an esoteric cult learned enough and enterprising enough to fashion the Tetragrammaton out of the old Amoritic Yāh-ū, and to adopt it as a sort of shrine for the doctrines which it was their ambition to establish, it were perhaps at present impossible to say. This, however, is certain, that in the 5th century B.C. and onward, Yāhveh was taken in hand by the Judaïsing clique, and boosted for all that it was worth—being even assigned its own very special rôle in that new writing up of the Past which Ezra so audaciously

which he met with such astounding success. JEHOVAH is a very modern form indeed of the name.

Here I conclude these Lectures. What I have placed before you is of course a mere synopsis of the book which is about to be published. But from this mere synopsis you will, I trust, be able to take away with you one definite dominant idea—and that is, that in remote antiquity the main trend of ethnical and cultural developments, in their more important aspects, was not, as we have hitherto been taught to believe, from a distant East, about which we know practically nothing, to a very dimly adumbrated West, but from a West about which we are rapidly learning more and more, and already know a very great deal—immeasurably more, for instance, than our elders knew a generation or two back—to an East with regard to which, if anything can be asserted with confidence, it is this, that the greater part of what we have heretofore imagined we knew about it is not knowledge. In other words, it is in many respects either fudge or a nebulous chaos of more or less weirdly illumined hallucination—in any case absolutely and indubitably wrong.

Perhaps you will think that this is a very bold thing to say. My answer is that we are living in days when bold things have to be said, and said boldly. As Mr. Lloyd George but recently declared, *the Old World must go*—not only as regards the things to which he was specifically alluding, but also, to a very great extent, in the realm of Learning so-called.

